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Continues *The Sermonizer, Student and Teacher, Preacher's Assistant, Preacher's Magazine, and Preacher's Illustrator*

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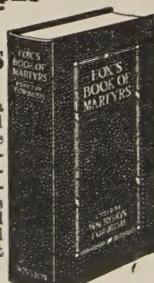
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Why? First,—because salvation is a gift of God through faith in a crucified, risen Saviour. The acceptance of Jesus Christ as Saviour and Lord is accompanied by the incoming of the Holy Spirit who imparts eternal life and seals the believer unto the day of redemption. Therefore, the Christian has a *new* life, a *new* relationship. He is not his own. He is bought with a price. He belongs to Christ. Second,—this new relationship involves new responsibilities. We become subjects of a new Ruler. Among the last words of our Lord before He went to the cross, were these, "I have manifested Thy name unto the men Thou gavest Me out of the world." That is,—He takes us *out* of the world, and then He sent us back *into* the world. (John 17:18.) *He* was a missionary. *We* are missionaries. He came to give God's message to a lost world and to give His life. Are we better than He?

Where? As believers, we need no special call to be missionaries. *We are* missionaries. We do need a call from the Holy Spirit to *special service* in our missionary work. He calls some to be

apostles, some teachers, some evangelists, some bankers, some bakers, some lawyers,—but *He* and He alone must choose our field for us. No Christian ever needs to "volunteer" for missionary work, but every Christian does need to realize that he *is* a missionary, and a *foreign* missionary, at that! For "Heaven is our home" and they do not need missionaries in Heaven! But "the field is the world." We are ambassadors from Heaven's court to that field, and God knows it is a "foreign field!"

Let us follow the example of the early church which, without printed Bibles, Testaments, Gospels, tracts, but led by the Holy Spirit, "went everywhere preaching the Word" with blessed results. Let us give ourselves with unstinted devotion to this work—the work which He has committed to us to do; the work which He Himself had such joy in doing; the work which brings joy to His heart now,—telling out the story by lip and life and the printed page, of the Gospel of the Son of God which is able to save men and women and boys and girls, and impart to them the joy of the Lord to be their strength, "*Knowing that of the Lord we shall receive the reward of our inheritance, for we serve the Lord Christ*" (Col. 3:24).—T.C.H.

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The Commanding Cross

HE compulsions of duty are inexorable. "I ought" faces the storm unafraid. Admonition, exhortation, appeal, all these go down before that inner sense of "oughtness" that grips head and heart and hand until the whole being is under its influence. It is this that has made human progress possible. Not a single advance in human history has been unattended with persecution and peril. No great cause has been advanced save in the teeth of the storm. Paul knew the hour had come for him to face accusers at Jerusalem. More than this, he desired to reinforce the Church right where it had started, by narrating the marvelous *victories of the Cross* as he had witnessed them. He would go to Jerusalem with the voluntary offerings of the churches of the West, in proof of the strength of the Christian bond that held them together and in evidence of the sympathy which the Spirit of Christ establishes in the heart of the believer.

Departing from Miletus in a coasting vessel his first stopping place was Coos and the day after Rhodes famed for the "Collossus of Rhodes" one of the seven wonders of the world, though at the time of Paul's visit it had already been destroyed. At Patara they changed ships and sail on to Tyre, a distance of 350 miles from Patara. This famous seaport town had long been connected with Jewish history. A week was spent here and the Apostle with his delegation enjoyed the hospitality of the Christians. They well knew the opposition Paul would meet at Jerusalem. They felt that he ought not to hazard his life by going there. So impressed were they that they plead with him to change his plans. They told him that it had been revealed, that bonds and imprisonment awaited him there, should he persist in going. This revelation they interrupted as evidence that God did not want him to go. Revelation is a matter for interpretation. Paul accepted the truth of their prophesy. He did not call into question either the sincerity or the reliability of the prophets or their prophesy, but he did refuse to accept their interpretation of its significance. He declared himself willing not only to be imprisoned but to die if need be for *Christ's Cross*. Oh, the commanding Cross! How it has emboldened men to great undertakings! What enthusiasms it has created! What deprivations it has compelled!

Nothing in all the world is so imperative. It has lifted men out of themselves and enabled

them to endure every privation and hardship without complaint. It is wonderful how afflictions and persecutions lose their power over the soul that has once felt the inspirations of the Cross.

"What mean ye to weep and to break mine heart? For I am ready not to be bound only but also to die at Jerusalem for the name of the Lord Jesus."

How that utterance rebukes the complaisant easy going Christianity of today. How little most of us are willing to do and to bear for His dear sake. It was at Cassarea that the ex-postulations of disciples had brought forth this declaration of Paul. At every step he met with the same objections to his determination to visit Jerusalem. Yet they could not break his resolution. Nothing short of a direct revelation could stop him. The counsel of friends is not to be despised. Often what we think to be Divinely commanded may be only the fixed determination of a keen desire.

On the other hand, we must remember that friends are biased and their very concern for our comfort may lead them to discourage what God wishes us to do. The true Disciple is never left in doubt long, when a serious duty is to be performed. A deep mental impression makes duty clear. If we are open to conviction the Holy Spirit will make the way plain.

Arriving at Jerusalem, Paul was welcomed to the home of Mnason, a Christian residing outside the city but near enough for convenience. What an honor to Mnason. His name has been immortalized through his Christian hospitality. To be linked with Paul was sufficient honor for a King. Mnason little dreamed that centuries afterward his act of kindness would be mentioned. Not one of us can fully estimate the value of any good act.

The seed we sow of love and kindness blossoms long after we have passed from earth. There is an immortality of love that gives to life its holiest meaning. To the mass of the people of Jerusalem the coming of Paul had little meaning. Yet the triumphal entrance of great Generals returning from military campaigns was unimportant compared with the event that lead the great Apostle to the Temple after his campaign for Christ in Asia Minor and Greece. What wonders God had wrought through this man. What victories he had gained! He had established truth in the centres of learning. He had sat in the seats of the mighty a greater philosopher than Plato or

Aristotle; a wiser theologian than all the teachers of religion and a more effective reformer than the world had ever known.

He had conquered the prejudices and overcome the opposition of communities sufficiently to plant the Cross where it would remain while the reath endures. All unselfishly he had written his name higher on the scroll of Immortals than any who had preceded him save Jesus Christ.

But he was accorded no military honors. He came unheralded to the Great Temple. Quietly he planned and programmed. Two score of years had passed since he had left this same city a fierce persecutor of the very Cause for which he had been making every sacrifice, and for which he had suffered every kind of persecution. His own life must have been a marvel to him and a proof of the blessed Gospel he was ever proclaiming.

Twice at least, he had visited Jerusalem since starting on his campaign of evangelism. But now he comes with a narrative teeming with interest.

His report must have tested the credulity of his hearers. They could hardly believe his account of transformations, Divine interventions, marvelous escapes and phenomenal successes. After he had delivered the gifts sent by the churches in testimony of their love, he addresses himself to the very difficult task of refuting the slanders that had been circulated freely concerning his teaching and his habits of life. Conselling with the leaders he accepted a plan to prove the baselessness of the charges of anti-Judaism which had been made. He was declared to be subverting the teachings of Moses. He was accredited with despising the things most sacred to the Hebrew. To prove that he had no unjust prejudice against the Jews it was proposed that with certain others who were performing the rites connected with the vow of the Nazarite he should go through the ceremonial. It was a concession. The question of concession is one of the most difficult. How far should we placate the feelings of our fellow Christians by yielding to their preferences and prejudices? How much is gained by trying to agree with things we either hold as unimportant or not wholly wist? It is undoubtedly wise to set aside our own preferences so long as *no principle is compromised* and we can thereby gain the co-operation of those who would otherwise refuse to work with us. This should not pertain to matters of real importance. The trouble is, before we know it we have compromised the truth itself and

weakened our own position. There is quite as much danger in yielding too much as there is in a seeming obduracy.

Paul expected to avert the very thing that his act induced. This concession whereby he was to secure the co-operation of the Jews and disarm criticism became the one thing that gave them opportunity to press their claims against him. Among the friends he had made was one Trophimus, an Ephesian. He had been repeatedly seen with this man. He was well known to be a Gentile.

Paul had made no effort to conceal his friendship for Trophimus. Companionships do furnish a just ground for judgment. We are known by the company we keep. You can not dissociate a person from his boon companions. But here again it is easy to do the greatest injustice. Once more it is a question of motive. Sometimes a companionship is formed for the purpose of helping into a new life. It does not always follow that one drops to the level of another simply through association. So far as we know, Trophimus was a worthy Christian disciple, and Paul was quite right in openly accompanying him. Nevertheless, the act became the occasion for immediate trouble. When Paul went into the Court of the Women where no gentile might go on pain of death, it was inferred that this same Trophimus who had doubtless been seen in the other courts of the Temple, had accompanied him.

The time had nearly expired when the Nazarite ritual would have been fulfilled by him and he could declare his sympathy with the best things in Judaism and prove it by the fact that he had taken the vow and performed the rites. He was recognized by Jews from Asia, who were vehemently opposed to him. They were amazed that right in the heart of Judaism he had been permitted to come unchallenged. Paul had made no effort to conceal his identity. He would not stoop to that. He had done nothing of which he was ashamed. He was too well and too widely known to expect to travel incognito even if he had desired it. It is never safe to try to cover up personality in the hope of doing questionable things safely. But Paul had nothing to conceal. The hour had come which had been foretold. The prophets had been correct in their declaration that a visit to Jerusalem meant attack, accusation and an effort to take his life.

Drawing inferences is dangerous. They inferred that he had polluted the Temple. They inferred that because Trophimus had been his friend, therefore, he had taken him within the

Holy precincts. Judgments based on mere inference are often wholly wrong. Look out how you "infer."

Mobilizing a mob is never difficult. Orderly mobilization of troops is attended with difficulty. Everything has to be done according to a fixed program. Every one is his own commander when mobs mobilize. Moved by a common impulse a mass of people will act with amazing rapidity and stupidity. "And all the City was moved and ran together." Impulse is a perilous commander. It takes no account of reason. It simply acts without respect to law or justice. They dragged Paul out of the Temple and shut the doors. They were punctilious about the Temple but dreadfully lax about life.

They would murder a man without trial but could not endure the thought of the presence of a Gentile in the place where the Jew was thought to be the favored of Jehovah. There is nothing that makes greater demands on human reason than religion. Here more than anywhere else it is dangerous to allow mere emotion to sit in the seat of judgment.

"And when they saw the chief captain and the soldiers they left beating of Paul." The restraint should have been within and not without. We may thank God that we live under law. He is a wise citizen who upholds all the appointed means of government. Human na-

ture is too erratic to be trusted. No one is ever safe where there is no established form of government. A just government is one of God's greatest blessings.

The mob spirit is too near the surface to be permitted the least liberty of action. Life is never safe where the strong arm of the law is lowered. Humanity being as it is, police power is indispensable to personal safety. Even the Church has proven herself too incapable of self command, at certain periods of her history to be trusted to rule. The prejudices of religion have wrought havoc with life and liberty again and again. "Who is he and what has he done?" This was the chief captain's question and this is always the question of justice. *Identification and record.* This fixes responsibility and enables just decree.

Appearances are deceiving. When Paul began to speak in Greek with a finished diction and unusual intelligence, respect was at once awakened and the chief captain gave him permission to speak to the people from the stairs.

But the appeal to reason is effective only with reasonable people. And so the prophesy has come true. He is in chains and in prison. And yet God remembers his children. He saves. Not always from trouble, but if not *from* it then *in* it. Oh the mystery of Providence. We can afford to *trust and wait*.—A.Z.C.

The Unstable Views of Liberalists

OME time ago Professor George H. Betts sent out a questionnaire to seven hundred Protestant ministers in and around Chicago. The replies have been published in a book issued by the professor. The highest per cent. of orthodoxy goes to the Lutherans, 98 per cent. of whom stand firmly for historic Christianity on all the points raised. Fifty-six questions were asked. Of course, even the two per cent. among Lutherans were just that many per cent. too many. They should all have been loyal to the teaching of the Bible and of their church. However, it is cause for gratitude to God that so many of them stood four-square in these days of widespread apostasy.

It will be interesting to follow the tergiversations of the two or three Lutherans who have departed from the faith of their church, just to see what tall (?), profound (?) and consistent (?) thinkers they are. We hope this analysis will come to their attention, so that they "can see themselves as others see them."

There were 104 Lutheran ministers who sent in replies. While the tabulation gives the average percentage, we shall be precise enough if we designate them as so many individual ministers. Where the table says 98 per cent., it no doubt means that two out of the 104 were modernistic instead of Lutheran. We will make our analysis on this basis.

On the question, "Is God three distinct persons in one?" in spite of the obscurity and inaccuracy of the question, 99 replied in the affirmative; one in the negative. But note: On the question, "Is Jesus equal in power, knowledge and authority with God?" 97 said yes; three said no. Here were at least two preachers who said they believed in the Trinity and yet believed that Christ, the Son, was subordinate to the Father! What kind of theology do those two ministers hold? In what kind of a theological seminary were they trained that they could commit such an egregious blunder? Surely such a "break" destroys all confidence in the mentality and reasoning powers of the few

Modernists among the Lutherans. The same criticism holds regarding all similar blunderers in other denominations.

To the question, "Was Jesus born of a virgin without a human father?" 98 Lutherans replied in the affirmative; two in the negative. But to the next question, "Did Jesus live a life wholly blameless and without sin or wrongdoing?" 99 answered right. So here was one preacher who denied the virgin birth of Christ, but accepted His sinlessness. What kind of logical and theological consistency was that? If Christ was not virgin born, how could He have been sinless? If He was procreated in the natural way, He surely would have inherited the entail of natural depravity. God would have had to intervene miraculously to have prevented its transmission. It is a poor kind of theology that rejects one miracle and then turns around and accepts another, for which there is not the slightest evidence.

Note again that, while three Lutherans denied that Jesus was equal in power and authority to the Father, only two denied that, while on earth, "He possessed and used the power to restore the dead to life." Thus there was one Modernist who denied the Godhead of Jesus and yet admitted that He had power to raise the dead. Wonderful jewel of consistency!

Here is more inconsistency: 99 accepted the New Testament as God's "final revelation" and as the "absolute and infallible standard" and the Old Testament prophecies concerning the Messiah as having been literally fulfilled, and yet in the same breath one of them denied that the inspiration of the Bible is different from that of other great religious literature. One of these tall modernistic thinkers denied our Lord's virgin birth; then turned around and accepted His sinlessness; then switched again and denied that all men, the sons of Adam, are born sinful.

We have thus shown up the illogical thinking of the few Modernists among the Lutheran ministers. But with other denominations this inconsistency was much more extended and glaring. Among the Methodists 72 accepted the doctrine of the Trinity, while only 60 accepted Christ's equality in power, knowledge and authority with the Father. What conception of the triune God do 12 of those wonderful theologians hold? And think of this: Only 54 accepted the virgin birth of Christ, while 91 actually declared their belief in His sinlessness! This is astounding theology!

Mark this flotsam and jetsam of theological lore: 72 accepted the doctrine of the Trinity; yet 60 believed that Christ was inferior to the

Father; 70 held that He had power to restore the dead to life; 74 that He rose from the dead; yet only 46 that He will come again in judgment; only 26 that men naturally engendered are depraved; 54 that the New Testament is the final revelation of God's will; 44 that the Old Testament prophets were divinely inspired; 55 that the Old Testament prophecies of the Messiah were "literally fulfilled;" 53 that Biblical inspiration is different from the inspiration of genius; yet 67 said that the "New Testament is the absolute and infallible standard" for religious beliefs. This last means that 14 ministers believed the inspiration of genius to be "infallible"!! Great theology!!!

These flittings from one position to another among the modernistic sections of these ministers simply indicate that they have no steady and consistent beliefs. They look upon themselves as more intelligent than the orthodox party; yet they present a hodgepodge of views that prove them to be anything but clear thinkers. We wonder what kind of theological training they must have received. Surely they never could have been taught a consistent system of theology.

The whole tabulation, however, affords some ground for gratitude and hope. In most cases the majority answered the questions in the right way, and proved that they had mastered the Christian system of doctrine and were able to make their replies logical and consequential. Accepting the Bible as their authority, they knew how to give straight and straightforward answers. Let us thank God for that—L. S. K.

* * *

The Bible and Young People

IF YOU take away the Bible from the young people, telling them that what the Bible calls sin is only a fragment of the beastial nature still remaining in them, and there is no future for them, either of rewards or punishment, what is there to restrain them? Their conscience has been drugged. So, two students murdered another student to get a new sensation. A promising student in a Modernist University committed suicide, because he had been wrecked, body and soul, by the moral conditions surrounding him there. Many of these modernist colleges are hotbeds of infidelity. God help the young men and women who come under their influence. Evolution has never saved a single soul. It has ruined thousands. Christianity has lifted up millions. The Bible teaches regeneration; evolution leads to degeneration.—J. J. Sims, in *Last Words of Great Scientist of Evolution*.

Enlarging the Area of Human Ignorance

N PERUSING the literature of the day we often come upon expressions of rapturous admiration of the achievements of "science," and of the great additions that are being made in our day to the sum of man's knowledge of Nature. Man's admiration of his own "progress is no new thing; but it may be questioned if there was ever before so much boasting as there is today because of human achievements and specially because of man's supposed advancement in his knowledge of Nature and his mastery of its powers.

But those who are best acquainted with the actual results of the recent epoch-making discoveries in physics do not speak that way. They adopt a very different tone from that of complacent satisfaction; and when they appraise the value and the effects of the quantum theory, the relativity theory, the electronic structure of the atom, the electro-dynamic character of light, the relation of time and space and the like, they do not regard these novel concepts as contributions to the sum of human knowledge, or as bringing us nearer to the explanation of the origin of the universe—the ultimate "*reality*"; but on the contrary, paradoxical though it may appear, the very highest authorities in science and philosophy regard these recent discoveries in physics as having the effect of pushing the desired explanation farther off than ever into the impenetrable regions of the unknown, and as enlarging the area—not of human *knowledge*, but—of human *ignorance*. This sounds paradoxical, but it is nevertheless true.

Some little time ago Mr. Edson administered a timely rebuke to the boastfulness of the age by declaring—in the pages of the American Magazine—that "*We don't know a millionth part of one per cent. about anything.*" But Professor A. S. Eddington, of Cambridge University, in the 1927 "Gifford Lectures" (published in a book entitled, *The Nature of the Physical World*, Macmillan), is even more impressive, as, with great sobriety of language, he points out the immensity of the field of undiscovered fact in comparison with the little that is really known of Nature.

Particularly noteworthy is Dr. Eddington's remark as to the peril of building conclusions concerning God and the hereafter upon the supposed discoveries of science; seeing that at comparatively short intervals of time there come "scientific revolutions," each of which has the effect of sweeping away the conclusions that

had been grounded upon previous scientific theories. Thus, in discussing the "quantum theory," he says (page 353).

The religious reader may well be content that I have not offered him a God revealed by the *quantum theory*, and therefore liable to be swept away in the next scientific revolution.

And in that connection he remarks:

The philosophic trend of modern scientific thought differs markedly from the views of thirty years ago. Can we guarantee that the next thirty years will not see *another revolution*, perhaps even a complete re-action?

Very convincing is he in arguing the unattractability of knowledge of the world by the present methods of scientific investigation. For the salient fact in this connection, the insuperable obstacle to the desired goal, is that—

An addition to knowledge is won at the expense of an addition to ignorance.

And he tritely adds:

It is hard to empty the well of Truth with a leaky bucket (p. 229).

Pursuing the subject of the ever enlarging domain of human ignorance, which is now being enlarged at a greater rate than the domain of knowledge, the following passage, which occurs in Dr. Eddington's introductory remarks on the *quantum theory*, is very pertinent:

Nowadays, whenever enthusiastic scientists meet together to discuss theoretical physics, the talk sooner or later turns in a certain direction. You leave them conversing on their special problems or the latest discoveries; but return after an hour, and it is any odds they will have reached an all engrossing topic—the *desperate state of their ignorance*. This is not a pose. It is not even scientific modesty; because the attitude is often one of naive surprise that Nature should have hidden her fundamental secret from such powerful intellects as ours. It is simply that we have turned a corner in the path of progress and *our ignorance stands revealed before us, appalling and insistent*. There is something radically wrong with the present fundamental conceptions of physics and *we do not see how to set it right*.

The reader will observe, from this candid statement of one who stands in the very front rank of living scientists, that what has been revealed to those who are best informed concerning the recent discoveries in physics is—not some wonderful facts about Nature, but—their own "*appalling*" *ignorance*, and the radical and irremediable error that infects even their "*fundamental* conceptions." What folly then to look in that direction for any light whatever on the matters of our higher, our eternal, con-

cerns! What folly to give the slightest heed to those self-deceived teachers of today who refer us to "science" as their authority for rejecting and contradicting the statements of the Bible! Indeed Professor Eddington himself, after a discussion of the notion of a reversal of the major processes of Nature (*e. g.* the course or direction of *Time*) pertinently asks:

Is this the enlightened outlook which you wish to substitute for the first chapters of Genesis? (p. 92).

And, in summing up as to where modern theory concerning the basic Reality of Nature has brought us, he says:

Something unknown is doing we don't know what—that is what our theory amounts to. It does not sound a particularly illuminating theory (p. 291).

This is the farthest point to which the recent advances of science have brought us, according to the testimony of one whose competence to speak on the subject is recognized the world over. And whatever one may think of it, there can be no doubt that, as matters now stand, the fulness of human knowledge of Nature is but a fraction of a hair's breadth removed from total ignorance; and that, amidst all the uncertainties of scientific theories, there stands out clearly to our view the certainty that the progress of human science is taking its votaries farther and farther away from the possibility of saying anything in contradiction of the narrative of Creation in Genesis I. *"Who art thou, O man, that repliest against God?"*—P.M.

The Princeton Situation as it Looks to Us

 T THIS writing (May 28th) the report comes that the General Assembly of the Presbyterian Church has accepted the Thompson report on the situation at Princeton Theological Seminary. This is generally regarded as a victory for the Modernists; and no doubt it is, for every Modernist, as far as we can learn, was in favor of the proposed change which has now been adopted.

Yet the advocates of the change have greatly clouded the issue. Whenever the conservatives have expressed the opinion that the change in the control of the seminary meant a change in its theological position, Dr. J. Ross Stevenson and his adherents have stoutly proclaimed that no such theological change is contemplated. Then why was a change in the administration necessary? The majority of the faculty and the board of directors really wanted no change of policy. They declared again and again that they favored the old-line theology and desired its continuance unchanged. Then, if Dr. Stevenson favored the historic position of the school, why was he not satisfied with matters as they were? Why did he appeal from the majority of the faculty and board and go to the General Assembly, where he felt morally certain that he could commandeer a majority, because that body is so largely liberalistic and pacifistic in its make-up?

Again, why is Dr. Stevenson in a quarrel with the very men in his faculty who stand unequivocally for Princeton's well-known historic position—Wilson, Machen, Allis, Hodge, and others? It is significant, too, that the minority of the faculty who are in accord with him have never

been known to come clearly out into the open against the liberalizing tendencies in the church today. If they hold the orthodox Presbyterian position, they seem to be very quiet and apathetic about it. And, to our mind, it is a marvel—yes, a miracle of inconsistency—that any theologian who is really in earnest in his convictions can sit quietly by, and let them be assaulted without cheeping a word in their defense. We want to ask where and when President Stevenson's sympathizers have ever come out unequivocally in favor of the plenary inspiration of the Bible, and the true deity, virgin birth, substitutional atonement, and bodily resurrection of our Lord Jesus Christ. If they have said anything, it must have been in whisper or *sub rosa*, lest the Modernists might overhear their declarations. Will a policy of silence be in accord with the well-known historic position of Princeton Theological Seminary?

No! The change in the method of control of the school points logically to a theological somersault in the administration of the seminary. Otherwise the controversy had no good reason for its rise and existence. If it is only a personal jangle, as the administration claims, it should and could have been settled long ago. We know the conservatives on the faculty well enough to believe that they would not have permitted a mere personal quarrel to continue. They are contending for the faith and doctrine on which their great school was founded.—L.S.K.

* * *

Educate men without religion, and you make them but clever devils.—*Duke of Wellington.*

“The Word of God Written”

HE art of writing, of which the art of printing is but an extension, is one of man's most valuable accomplishments. By its means he has largely freed his thoughts from spatial and temporal limitations. He who merely speaks may communicate his thoughts, ordinarily, to but a few hundreds at most. What is more important still, while spoken thoughts are transitory, written thoughts take on almost the element of immortality. An important address by the President, by means of the radio, may indeed be heard by millions, conceivably by the whole world of humanity, but unless it is also written and printed, it will soon be forgotten. In printed form, however, it is not only accessible to all; it is put in an enduring form that may be read by generations yet unborn.

It is difficult, therefore, to exaggerate the value of the art of writing and printing. It gives fixedness and durability to our thoughts and discoveries; it frees us from the limitations of memory; enables us not only to avail ourselves of the wisdom of the past, but to transmit any additions we may make thereto to those who may come after us.

And yet if we would fully value these arts, we must remember that the Scriptures are what the Confession of Faith declares them to be, “The Word of God Written.” For it is in connection with the Bible that the art of writing and printing has most signally blessed the world.

Christianity is frequently referred to disparagingly as the religion of a book. Some seek to meet this criticism by ascribing a secondary importance to the Bible in connection with Christianity. The writings of the Old and New Testaments, some tell us, are but the intellectual expression of the life of God in the souls of men in ancient times. Even if the existing Scriptures were lost and forgotten, we are told, the efforts of men to live literary expression to the divine life within them would result in another book to take its place.

That, however, is to overlook the fact that the primary value of the Bible lies in the fact that it records those great acts of redemption that God has wrought for the salvation of men—acts that culminate in the birth, death, and resurrection of Jesus Christ. Since the primary value of the Bible lies in the facts it records, it is clear that no other book can ever take its place. Certainly it could do so only if this series of facts should be repeated—a wholly incredible

assumption. The right thing to do, therefore, in the presence of this charge is frankly to admit that Christianity is a book religion, in the sense that in it the Bible occupies a primary and indispensable place.

Doubtless the watchword, “The Bible, the whole Bible, and nothing but the Bible,” has at times been taken in too narrow and mechanical a sense. None the less, it contains the gist of the matter, because apart from the Bible, the well-being, if not the being, of Christianity is inconceivable. The objection that Christianity existed before the New Testament will not stand. It is true that the New Testament did not create Christianity. It is also true, however, that Christianity did not create the New Testament. What should be said is that the realities back of the written words created both Christianity and the New Testament. It was these realities, particularly the incarnation, atonement, resurrection, and descent of the Holy Spirit that created Christianity; and conceivably Christianity might have established itself in the world even if the New Testament had not been written. But in that case men's knowledge of these realities would soon have grown dim and uncertain. Consequently the Bible is now indispensable. Certainly, humanly speaking, we have little reason to suppose that Christianity would have been preserved and spread if it had not pleased God “for the better preservation and propagating of the truth, and the more sure establishment and comfort of the Church” to commit His revelation in deed and word to writing.

The Bible is fundamentally the record and interpretation of the wonders that God has wrought for the salvation of the world; and so far is it from true that these facts and their interpretation should not be allowed to obtrude between us and God that rather they are a necessary condition to a Christian trust in God. The Bible is not indeed the cause of life; of itself it cannot produce even a spark of life; but as an instrument of the Holy Spirit of His work in men's hearts, it is indispensable. Christianity is not the most spiritual of religions despite its possession of sacred and authoritative Scriptures, but rather in virtue of that fact.

Not only is it true that the art of writing and printing has, and can have, no higher function than the preservation and distribution of the Scriptures; it is also true that the Scriptures themselves have been the chief influence in furthering the production of other books. Not

only is the Bible the most widely distributed of all books; no book has had so many books written about it; created so vast a literature of song, devotion, liturgy, sermon, theology; been so keenly and violently attacked and called forth such able and resolute defense. It is safe to say, indeed, that the majority of the books in our libraries, directly and indirectly, owe their existence to the Bible. It is no accident that even purely literary and scientific books are most

numerous and able where the Bible is best known. Being as it is the literary expression of God's revelation of Himself in act and word, it is not surprising that it stimulates thought and action in others. If the intellectual leadership of the world is found in Protestant lands, it is largely because of the influence of the Bible. The Bible is necessary to the maintenance of that leadership.—D. S. K.

The Fundamentals Convention

HE twelfth annual convention of the World's Christian Fundamentals Association was held, May 26th to June 2nd, at Minneapolis, Minn., in the First Baptist Church, Rev. Dr. William B. Riley, pastor. The meeting was first announced for Indianapolis, Ind., but had to be changed to Minneapolis.

In every respect it was a notable convention. The list of well-known platform speakers would furnish ample proof of its unusual and important character. Among them were the following: Rev. Mark A. Matthews, D.D., Professor J. Gresham Machen, D.D., Professor Leander S. Keyser, D.D., Rev. Paul Rood, Rev. J. T. Britian, D.D., President J. Oliver Buswell, D.D., Rev. Harry Rimmer, Sc.D., Rev. Harold Paul Sloan, D.D., Robert Dick Wilson, and, of course, Dr. Riley himself. The leaders in the service of song were Homer Rodeheaver, director, and Robert Harkness, the well-known pianist and musical composer, at the instrument.

Among the great fundamental questions discussed, the following may be mentioned: "The Incarnation of Christ," "What is Christianity?" "The Meaning of the crucifixion," "The Pre-existence and Virgin Birth of the Son of God," "The Biblical Account of Man's Origin," "The World's King," "The College Situation," "The Bible a Big Light," "Is Christianity True?" "The Resurrection of Christ," "The Reasonableness of the Biblical Miracles," "The Bible and the Spade," "Ministers of Jesus Christ in 1929," "Soul Winning," "The Flood and Noah's Ark," "Modern Science and Joshua's Long Day," and "The Antiquity of Man and Modern Science." Surely this was a mental and spiritual program which ought to have drawn large crowds, and it did. On Sunday, especially, the vast church auditorium was crowded to its utmost capacity, standing room being at a premium.

A most interesting feature of the convention

was the commencement service of Dr. Riley's Northwestern Training and Missionary School, when forty-two young people were graduated. Harry Rimmer gave a stirring address on this occasion.

Tuesday, May 28th, was missionary day, when a notable address was delivered by Dr. W. M. Turnbull, and short talks were given by representatives of many nations. In the afternoon about twenty consecrated missionaries from many of the dark places of the world gave brief and crisp testimonies regarding the power of Christ to save all kinds of people steeped in sin, superstition and idolatry. It was a thrilling service and stirred the very depth of one's emotions.

Among the many notable addresses of the convention was that of Dr. Harold Paul Sloan, associate editor of the *CHAMPION*, and editor of *The Essentialist*, and the great Nestor of *bona fide* Methodism in his denomination. He spoke with such uplift-power that every heart was moved to the utmost. The writer said to him personally, "Dr. Sloan, you're a greater man than I thought you were, and I've known you for a good many years!" He proved by invincible argument and rare elevation of expression that humanity needs "the Transcendent Christ, the Crucified and Atoning Christ, and the Risen and Glorified Christ." No less a Person can redeem the race of mankind.

Indeed, one might say that the keynote and slogan of the convention was: "The whole Bible, the whole Christ, and the whole salvation."

A few outstanding features of the convention may be noted. First, not an uncertain doctrinal or spiritual note was sounded by a single speaker or by any person who bore testimony. Clear, unequivocal witness to Christ and the Bible characterized every address. Second, there was no wild fire, no ranting, no fanaticism. While the speakers were in dead

earnest, they always maintained their sanity and poise. Third, throughout the convention the utmost love of true science was expressed again and again, and never a word against it was said. Sometimes the unproved speculations of some scientists were disputed, but never the assured results of scientific investigation. Fourth, the speakers on the program were all men of liberal education, most of them graduates of colleges and universities, and men who have devoted years to study and research. Fifth, with all this, the spiritual note was dominant during the

whole convention, the men and women who spoke and who led the song services were persons who gave every proof that they had experienced the regenerating power of God's grace by the Holy Spirit. It was indeed a notable convention, in which neither politics nor worldly ambition played any part.

Dr. Riley, having practically declined to serve longer in the capacity of president of the Association, Rev. Paul Rood, of Turloch, California, was elected to that office. Dr. Riley promised Mr. Rood his whole-hearted support.

Giving People Their Right Names



WRITER in one of our contemporaries contends that evangelical Christians have injured their own cause by giving the wrong names to their opponents. For example, they use "defeatist talk" when they call the radicals "Modernists." That gives the impression to the public mind that the radicals are the progressive people, the up-to-date folks; and at the same time it seems to imply that the conservatives are behind the times and are lacking in the progressive spirit.

The same is true, the writer contends, regarding the name "liberals." He declares that the so-called "liberals" are the most illiberal people in the world. They pay no attention to what conservative scholars say, read only one side of the controverted issues, and call evangelical Christians all sorts of scornful names. Yet when we call them "liberals," people think that they really are liberal, and that we who oppose them are intolerant and hidebound.

Thus these names are misnomers, and their use is calculated to do harm. So our friend maintains. He shows that many of the positions and doctrines of so-called Modernism are as old as the hills, and often are gray-headed heresies that the orthodox church rejected centuries ago, some of them during the early years of the Christian era.

We have no disposition to dispute with the said writer. However, we are not sure that it was evangelical Christians who first dubbed their opponents as "Modernists" and "Liberals." We are rather inclined to think that the radicals gave themselves those names. For instance, they made such loud and boastful claims that they were *modern*, not antiquated and traditional, in their thinking, so that it was simply natural to nickname them "Modernists," without in the least admitting that their claims to modernity were justified.

In the same way the errorists constantly labelled themselves "liberal," because they thought themselves to be paragons of the liberal spirit. Were they not ready to renounce old ideas and accept anything new that came along in anything like an attractive guise? So it was natural that, since they made such high claims, to nickname them "liberals." It is difficult to think what other name would have stuck to them so well. A nickname generally sticks.

One thing is sure that most intelligent evangelical Christians, when they apply the terms "Modernist" and "Liberal" to these heretics, do so ironically, and not with the idea that they merit such nomenclature. Full well do conservative scholars know that many of the doctrines of Modernism are anything but modern, and that their spirit is anything but liberal.

In view of the fact that the terms mentioned are in reality misnomers (and we believe that most people recognize their ironical character), one of our friends has proposed a new method of labeling those who have departed from the historic faith. We give the results of his efforts in this direction.

1. They might be called "Judaists" and "Anti-Paulinists," because they want to limit the interpretation of Christianity to the Sermon on the Mount and the Lord's Prayer, as is done by Dr. B. W. Bacon in some of his writings. It is likely that the Jews would be willing to accept as much of Christ's teaching as is indicated above, and even some of the heathens would also do so.

2. The so-called Modernists might be called "Pharisees"—that is, those who interpret Christianity as a mere ethical code, a non-theological religion of *do-good-ism*.

3. The name of "Sadducees" might also be appropriately applied to this school, because they advocate a non-miraculous, anti-super-

natural Christianity, ridicule the Virgin Birth of Christ, the resurrection of the body, and in general the miracles of Christ, and explain them away as pious legends.

4. Here we venture to coin a term of our own. The Modernists might be labelled "No-Creedites"—that is, those who would have a creedless religion, a sort of "lay-theology," as Dr. P. T. Forsyth called it.

5. Much as the Modernists dislike the scholastics of medieval times, they themselves might

well be called "Scholastics," in view of their exaggerated claims that *they* represent the "scholarship" of the times, and scornfully relate to the limbo of "traditionalists" and "ignoramus" all who do not agree with them.

However, until these more apt labels come into vogue, we suspect we shall have to continue to use the old terms, "Modernists" and "Liberals," remembering all the while that they are not appellatives, but only nicknames. —
L. S. K.

A Criticism of "Barnes-Storming"

NE of the acutest of the many criticisms of Dr. Harry Elmer Barnes and his assault on Christian conceptions comes from the pen of Professor Fulton J. Sheen, Ph.D., S.T.D., a member of the faculty of the Catholic University of America. His book entitled, *Religion without God*, was reviewed in this magazine last month.

The confusion of thought in Dr. Barnes' method of reasoning is deftly pointed out by this critic. He mixes up *fact* and *idea*. He holds that we need a new conception of God, and yet gives as the title of his article, "Do we Need a New God?" There is a vast difference between the two expressions, "a new God" and "a new conception of God," says Professor Sheen. Then he proceeds to pulverize Dr. Barnes' claim in this way:

"Applying this to God, Dr. Barnes must mean either one of two things: either we must change the idea of God to suit God, or else we must change God to suit our new idea of God. In the first case, to change the idea to suit God can only mean that God is unchanging. But if God is unchanging, it is nonsense to say that God was one thing in the days of Israel and another in the days of science. This is just like saying that two apples plus two apples make four apples in the days of Isaiah, but not in the days of Einstein.

"In the second case, if we must change God to suit our ideas, then we create God. Now this God whom we create is (either) greater or less than we are. If He is greater than we are, then the greater comes from the less; if He is less than we are, then it is folly to speak of Him as God.

"As for the necessity of coining new names for God, it is incomprehensible to a thinking mind to see how philosophy and civilization are enriched by ceasing to think of God as

Life, Truth, Beauty and Love, and beginning to think of Him as a blind and whirling space-time configuration dancing dizzily in an Einstein universe, plunging forward along a path of which He is ignorant, toward a goal of which He knows nothing whatever. It is much easier to worship the God who made life than the God who is a 'Space-Time Epochal Occasion.'

It is refreshing to see a master wrestler handle error with such expert dialectics. Clouds and darkness surround the proposed "new conception of God." He is only a misty abstraction. The inspired teaching of the Bible is lucidity itself in contrast. It teaches that God is a person, a loving, just, holy and self-sacrificing person, who sent His eternally begotten Son into the world to redeem it from sin and sorrow.

However, acute and refreshing as this Catholic professor is in dealing with the mechanism of Barnes, he loses his sagacity the moment he turns about and criticises the Protestant Reformation of the sixteenth century and finds any analogy between that Spirit-led movement and the atheist barn-storming of Dr. Barnes. Contrary to Dr. Sheen's claim the Reformation was a reform in *doctrine*, and not in discipline only, for many erroneous tenets were held in that day by the Roman church. It is not true that the reformers accepted the Bible in a mechanical way, and neglected the "spirit of truth" in the Bible. No, indeed! it was because they found the spirit of truth in the Bible by a real experience of salvation by grace through faith that they left the Roman church and established a new and better spiritual order in the history of the world.—L. S. K.

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"My friend, if the church fails in its ministry to the world, then the rest of us might as well close up shop."—Lloyd George.

Notes and Comments

A Rather Pointless Debate.

The debate referred to has been taking place in the *Christian Century* between two well-known professors, neither of whom is a minister or a theologian. They are Professors Henry Nelson Wieman and Harry Elmer Barnes. The former upholds the doctrine of sin (in his way), while the latter wants to get rid the word sin as having no meaning. He would substitute the term immorality. The conflict is very interesting. A few epithets, as usual, are bandied back and forth. Dr. Wieman accuses his opponent of "ignorance of religion," while Dr. Barnes replies that religion and philosophy have been his specialties for many years, and he feels that he ought to know what he is talking about. To our mind, the controversy is rather pointless. Both contestants are obscure in their ideas and their modes of expression, as will be seen in the next paragraph.

Where the Pointlessness Comes In.

As for Dr. Barnes, it is idle to talk about either sin or morality, if there is no personal and holy God above and in the universe. If the universe is a mere insensate machine, then everything that is is just as it has to be, and that elides all morality. Ultimately, too, if pushed to its logical conclusion, man has no freedom, and therefore he cannot sin or commit any immoral acts. He is an automaton. In respect to Dr. Wieman, note his abstract statement as to what sin is. He says: "Not the cosmos in general, but the cosmos as consisting of possibilities for good, imagined and unimagined, is God. It is against this that we sin." Surely that is both abstract and obscure. It is neither good science nor good philosophy to use figures of speech in dealing with facts, as Dr. Wieman does when he personalizes the impersonal cosmos. Surely the cosmos is not God. That would be the old-time pantheism of Spinoza.

Still More Vagueness.

Speaking of man's feeling of "despair and sense of futility in life," Dr. Wieman becomes about as difficult as any man can become in the use of the King's English: "Of course the despair, the sense of futility, the hate, the loathing and fury fade into a mighty passionate constructive endeavor when the man is 'converted.' To be converted is to live in accord with that which works for a better world and to catch the vision

of its constructive possibility." Is that clear? We think it decidedly murky. It is just an attempt to appear deep and to say things differently from the usual simple and concrete way. We think to be converted is to be changed by the power of God's grace through Jesus Christ from a state of sin to a state of righteousness; from a condition of alienation from God to a state of acceptance with Him. Or in Biblical language it is to be made "a new creature in Christ Jesus." Surely that is simple and concrete enough; and, moreover, it is the truth, as is verified by the experience of millions of regenerated people.

The New Definition of Sin.

Mull over this from Dr. Wieman, and see what you can make of it; see whether you think this is that concrete thing which Christianity calls sin: "Hence there are two sins. One is to love the existent world or anything in it as a final good. The second is to cast off the existent world and to hate it as worthless. The existent world is but the transitory clothing of that which works for something further. To have the vision of this eternal working and to live in conformity with it, is to enter the Way of Life, which, to save verbiage, can be best distinguished by capitalizing the first letters. Not to have this vision and not to live in conformity with it is to sin." We would say that to sin is to frustrate the holy will of God. We do not see how we can sin against a "cosmic process." Everywhere in his article Dr. Wieman treats the cosmos as if it were personal; yet he never refers to God as personal. Sin, righteousness, morality, are all idle terms if there is no personal God ruling the universe. Let us not deceive ourselves by abstractions.

Too Much this Side the Cross.

Some one has said acutely that Dr. E. Stanley Jones deals with "Christ too much this side of the cross." That means that there is not enough of the cross in his preaching and teaching. There seems to be an over-emphasis on the good life of Christ, and not enough on His redemptive work, which is the real ground of man's salvation from sin. The example and good life of Christ should not be neglected, but an exclusive stress should not be laid upon them. Paul gave the properly balanced teaching when he said that he determined to know nothing but Christ and Him crucified. If the cross of Christ is rightly emphasized, the whole Christ and the whole salvation which He wrought for the world will be proclaimed.

Where the Danger Comes In.

The crucial question is, Shall we accept the Christ of the Bible or a man-made Christ? Dr. E. Stanley Jones says that, when he first went to India he was trying to hold a very long line: "a line that stretched from Genesis to Revelation, on to Paul and western civilization and the Christian church." A recent writer put it thus: "Later he saw he could and should shorten his line, and that now before the non-Christian world he would refuse to know anything but Jesus Christ and Him crucified." But there is great peril in such a doctrine. It means the practical rejection of the Christ of the whole Bible and the substitution of a humanly modified and reduced Christ. If men will put a narrowing interpretation on Paul's words about "Christ and Him crucified," they can do so. Even the Unitarian could accept the mere words as they stand, for everybody knows that Christ was crucified. But why was He crucified? Just as a martyr to a holy cause? Or as the divine-human Redeemer of the world? Paul's Christ was the Christ revealed progressively from Genesis to the time of Paul himself, who said, "As in Adam all die, so in Christ shall all be made alive." It is undermining to preach any other Christ than the Christ of the whole Bible—the Christ who Himself accepted the Old Testament Scriptures, including Genesis.

Christ and the Scriptures.

Any man who tries to divorce Christ and the Scriptures fails to follow in the way of Christ, all his declarations to the contrary notwithstanding. What says the Bible itself? This is from St. Luke's gospel (24:27): "And beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself." Look up the Greek text and see that we have quoted the passage accurately. All the "alls" are there. See also the American Revision, which gives nearly the same wording, and puts in the "alls." Note that Christ began with Moses. By that His hearers must have understood that He meant the Pentateuch, for in Christ's day the first five books of the Bible were regarded by the Jews as of Mosaic authorship. He used "all" the Scriptures. He used the "long line" from Genesis to His own time. He did not place "Christ and Him crucified" over against the Christ revealed and promised in the Old Testament. He showed that the Suffering Servant of Old Testament prophecy was Himself, and that He ought to have "suffered these

things," because they had been predicted by the prophets (read Luke 24:25, 26). He who does not preach the Christ of the whole Bible does not preach the true Christ, but a creature of his own devising.

Our Lord Used the Long Line.

Since our Lord began with Moses and connected Himself with "all the Scriptures," He used "the long line." It extended from Genesis to Himself after He had risen from the dead. He was therefore the historic Christ, not the Christ of finite and erring human concoction. He connected Himself up with Genesis when He taught, in reply to the Pharisees, that marriage is a divine institution, and that it was established when God created our first parents, "male and female," and declared that the man should "leave his father and mother and cleave unto his wife." Just read Matt. 19:3-7 and Mark 10:2-9, and note that Christ quotes Gen. 1:27 and 2:24, and quotes them, too, as having divine authority; for He added, "What therefore God hath joined together let not man put asunder" (Mark 10:9).

A Significant Confession.

Some years ago Dr. Cornelius Woelfkin was known as an outspoken Modernist. However, while he was lying on the bed of his last sickness, he wrote as follows to his old friend, Dr. I. M. Haldeman: "I trust in that infinite redeeming grace which forgives my sins through the merits of the cross and cleanses my soul through the blood of Jesus Christ. I acknowledge Jesus as being my divine Saviour, my Lord, my God, and my all." Surely those are not the words of a Modernist. The very fact that he wrote these words to such a stalwart orthodoxist as Dr. Haldeman would indicate that he must have come back to the evangelical faith as he looked into the face of eternity. The only stay in the hour of trial is full-orbed faith in Jesus Christ as the divine-human Redeemer who alone is able to save unto the uttermost.

What Modernism Leads to.

It leads to many kinds of evasion and camouflage, does Modernism. Professor Bett's book containing the report of his now famous questionnaire discloses some facts that are sad enough, but are not surprising. He says: "Judging from the returns from this inquiry, many ministers hesitate to preach all that they believe. One distinguished preacher asserts that he does not believe in the resurrection of the body. 'What then do you do when you

lead your congregation on Sunday morning in reciting the Apostles' Creed?" he was asked. "I say the words with mental reservations," was his reply. Another minister confesses that, when he comes to the words 'born of the Virgin Mary' in the creed, he drops out while the passage is being repeated." Can God's blessing rest upon the church when such dishonesty stalks in high places?

Infidels not Tolerant.

It has been said several times in these columns that the harsh and angry spirit manifested by infidels in all their writing and speaking gives forcible evidence that they would prosecute Christians if they should ever gain the power to do so. These fears are confirmed by the following statements which we clip from the *Sunday School Times*: "The Red City officials of Dresden (Germany) are imitating those of Russia, and are proceeding to remove texts of Scripture from city schools. The list of removals is a long one. 'The fear of the Lord is the beginning of wisdom' has to go from common school No. 23; 'Whatsoever a man soweth that shall he also reap' from school No. 6; 'Draw nigh to God and He will draw nigh to you'; 'Suffer the little children to come unto me'; 'Bring them up in the nurture and admonition of the Lord,' and the like, from other schools. A clean sweep is made of the pictures of Christ as the Good Shepherd, and generally of all representations of Christ."

No Small-edition Christ Needed.

The world today does not need or want a small-edition Christ, or an abridged Christ, or a reduced Christ. It needs the whole Christ; the Christ who irradiates the whole Bible from the first verse of Genesis to the last verse of Revelation; the Christ who is the eternal and infinite Son of God, and who for us and for our salvation became incarnate, that so He might fulfill for us the whole law of God and redeem us from sin and destruction; the Christ who, being both God and man, could make an infinite sacrifice on the cross of Calvary for the sins of the race; the Christ who was able to "taste death for every man," and thus save every man from death. No; we need no "shorter Bible" and no "small-edition Christ."

Vagueness Valueless.

The Honorary Editor of the *Christian Endeavor World*, Dr. Amos R. Wells, quotes the following pointed statements approvingly from Dr. William Hiram Foulkes: "The gospel never would have penetrated Asia Minor, Europe, and

finally to Rome itself, if Paul and the early apostles had been like some modern prophets of spiritual uncertainty and negation. How much of a change would have been made in the world if the apostle, in witnessing his faith, had said: 'From some points of view to a certain extent, I am somewhat inclined to the opinion that, in some slight way at least, Jesus of Nazareth, in the minds of some of His earlier followers, appeared, as it were, to have survived, to some extent, the ravages of death'? Surely such vagueness has no value.

The Holy Spirit and the Bible.

Dr. Don O. Shelton, of the National Bible Institute, New York, puts it right when he says in the May number of *The Bible To-day*: "The Holy Spirit speaks in and through the Scripture. Furthermore, the Holy Spirit does not make one wise beyond the Scripture. Hence it follows that a deep study of the Bible lays the foundation of a strong faith and of a powerful evangelism. . . . He (the evangelist) must study with eager and persistent diligence to be mighty in the Scripture for the glory of God." The same may be said of any one who desires to bring people under the power of the Holy Spirit. The Holy Spirit indited the Word, and so He honors the Word when it is rightly used.

The Static and the Fluent.

In this world the static things are the solidest and the safest. It is safer to ride on the land than on the water and the air. The air is so volatile that special machinery of a particularly substantial kind is needed to make navigation upon it possible. Even then accidents are more likely to occur in riding through the air than in riding on the solid earth. Of course, both the solid and fluid are necessary as the material world is constituted. This comparison ought to teach us that there is a static and perduring element in religion, and it is that element that gives it strength, substance and solidity. There are things that must always last from century to century without change or human life and faith could not continue. Just as human life would be impossible if all things were in a fluid or gaseous state, so religion would be impossible if there were nothing stable and static. Paul knew this, and thereby proved himself to be a safe guide, when he said, "Hold fast the form of sound words." Our Lord, too, taught the same doctrine when He compared the person who hears and keeps His words to a rock-foundation on which a house is built.

On What we Mostly Rely.

For the most part we rely on that which is stable and unchangeable. A house is placed upon the solid earth, not upon the shifting sand; then we lay for it a foundation of the solidest kind of rock or brick or cement that can be found or made. It is true, we need air and water, too; but we do not build upon them. The same is true of faith. If we mean to live stable, strong, upright and forthright lives, we must rely upon the things that stand firm; that do not yield and flit and fly away. Here is just where the Christian religion proves its strength. We can say, "Underneath are the everlasting arms;" "From everlasting to everlasting thou art God;" "Jesus Christ, the same yesterday and forever." Ours is a religion of growth and progress in vital ways, and yet one which has those elements of immutability which give the soul confidence that it will not change in such a way as to lose its stabilizing character. The apostle said it all when he spoke of "the Word of God which liveth and endureth forever." The Christian religion is both static and progressive, and that in the right sense and proportion.

A Historic Basis for Christianity.

From a writer in one of our great theological quarterlies we quote the following statements for their solid value: "And we recall another saying by a well-known writer in the field of the New Testament, that Christianity cannot at the same time be historically false and ethically beautiful and true. No enthusiasm for a Christianity as a life, and no recognition of the present and working power of God's Spirit in the church, should move us to discount the great historic facts which are the foundation of the church and our hope." These are words of pure gold. They are said in criticism of Dr. Adolph Deissmann, who holds in his book on Paul that "Christianity requires no historical justification." No doubt, that is why Dr. Deissmann girds at everything of a doctrinal character and calls it "doctrinaire." We fear he is not as discriminating as he should be. The "doctrinaire" and the *doctrinal* should not be identified; there is a polar difference between them.

Exhortations to Stand Fast.

Right in line with what has been said in preceding paragraphs, we find many Biblical injunctions to be firm and steadfast. Let us note some of them: "Watch ye, stand fast in the faith, quit you like men, be strong" (1 Cor. 16:13); "Stand fast therefore in the liberty wherewith Christ hath made you free, and be

not entangled again with the yoke of bondage" (Gal. 5:1); "Stand fast in the Lord" (Phil. 4:1); "Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word or our epistle" (2:15); "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord" (1 Cor. 15:58); "Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus" (2 Tim. 1:13); "But continue thou in the things which thou hast learned and hast been assured of" (2 Tim. 3:14); "For he that waveth is like a wave of the sea, driven with the wind and tossed; for let not that man think that he shall receive anything from the Lord. A double-minded man is unstable in all his ways" (Jas. 1:6-8); "Behold, I come quickly: hold that fast which thou hast, that no man take thy crown" (Rev. 3:11); "That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine" (Eph. 4:14). With these exhortations to hold fast the good and the true agrees the teaching of the Word of God regarding its own permanent and unchanging character: "Forever, O Lord, thy Word is settled in heaven" (Ps. 119:89); "Heaven and earth shall pass away, but my words shall not pass away" (Matt. 24:35); "The grass withereth, and the flower thereof falleth away; but the Word of the Lord endureth forever" (1 Pet. 1:24, 25).

Making Extreme Statements.

A writer in the infidel paper to which we have often referred in these columns recently made the dogmatic statement that science had reduced Christianity to total bankruptcy, and had utterly nullified the doctrine of the divine existence. Such pronouncements are mere dogmatism. In fact, the infidels of to-day outdogmatize all the dogmatists of the medieval ages and the period of so-called "dead orthodoxy." In view of the many scientists of to-day who believe in the existence of God, what are we to think of the up-to-dateness of the information of an unbeliever who makes such statements as those cited above. Whatever we may think of the view of evolution held by the following well-known scientists, all of them believe in the divine existence: J. Arthur Thomson, Henry Fairfield Osborn, Edwin G. Conklin, David S. Jordan, Robert A. Millikan, James R. Angell, Vernon Kellogg, William E. Hocking, John M. Watson, Henry N. Wieman, Kirtley F. Mather, Floyd L. Darrow and Charles H. Tyndall. The last-named investigator has recently written a book entitled, *Through Science to God*. Pro-

essor Mather's recently issued book is called *Science in Search of God*. Michael Pupin, of Columbia University, formerly President of the American Association for the Advancement of Science, upholds Christian theism in his book, *The New Reformation*, published in 1927. Such a profound writer as Edgar S. Brightman advocates personalism in philosophy, which means that the universe and its phenomena cannot be adequately explained except on the supposition that a personal God is connected with them. The infidel who says that science has totally destroyed belief in God is certainly not as well posted as he should be.

Ministers not Mercenary as a Rule.

Another writer in the same infidel periodical as the one referred to above charges the ministers of the Christian church with being interested only in the shackles that are dropped into the offering boxes on Sunday. This is a most ungenerous charge. It is may be simply a reflection of the spirit of the man who makes it. Perhaps he is simply guaging other people by his own sordid temper. At all events, he proves by his allegation that he knows little about ministers. There are some who are, no doubt, mercenary, but many of them are working for the good of humanity from the purest and most unselfish motives. While they must have a living in order that they may preach the gospel, that is not their impelling motive. We have known ministers ever since the days of our childhood, and we know that many of them have been making all kinds of sacrifices to promote the Word of God and bring light and salvation to the world. It is only an evil mind that can attribute to them as a class selfish and mercenary motives.

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Wayside Gleanings

We do not blame anyone for holding on to every number of the CHAMPION. However, because of our printer's mistake we need several copies of the January, 1927, issue. If any of our friends find they can spare a copy of this issue we will be glad to pay any reasonable price for it—please name price. Do not roll it to mail—mail it flat, in an envelope, to the BIBLE CHAMPION, Reading, Pa.

Dr. James M. Doran, Commissioner of Prohibition, has issued figures for the past nine years, showing that while the expenditures for that period for prohibition were \$213,178,485, the government had collected in fines, penalties,

and taxes \$460,502,892, an excess over expenditures of \$247,324,307.

A list of the historic sites of Palestine, in which archaeologists may have an interest, has been drafted by the Palestine Government to be protected by law; the list comprises 3,000 sites.

Twenty-six acres of wooded land near Plymouth, Mich., have been bought by Lutherans. The ground is to be used as the location of a deaf-mute institute. Plans have been made to raise \$200,000 by subscription to finance the building.

Mahatma Gandhi has taken the leadership in the formation of a very strong committee to push the movement for prohibition throughout India.

St. Stephen's College, Annandale, N. Y., will give a course in religion in which the teaching is to be done by representatives of the three general types to be studied. Father Clifford of Columbia University will teach the Catholic religion; Rabbi Stephen S. Wise, the Jewish; and Dr. Wm. P. Merrill of the Brick Presbyterian Church, the Protestant.

The Society for Christian Life Among German Blind is printing what is said to be the first complete German Bible for the blind. The Bible is being published in the Stuttgart translation and will consist of twenty-seven volumes. It will be distributed to the blind free of cost.

Scotch Presbyterianism, divided since the Disruption of 1843, will become one body again when the union of the Church of Scotland and the United Free Church is consummated next October.

Masonic bodies are establishing funds in Texas universities for the education of worthy students who are sons and daughters of Masons. Baylor University received \$5000 toward such a fund.

Because of the large number of graduates, the 155th convocation of the University of Chicago was held in two sessions on Tuesday, June 11, in the chapel, President-elect Robert M. Hutchins giving the convocation address, and Acting President Frederic Woodward presiding and conferring the degrees which totaled about 840. The divinity school had four candidates for the D.B. degree, seventeen for the Master's and five for the Doctor's.

Charging that the present activity and development of the Federal Council of Churches of Christ in America was jeopardizing the fellowship of co-operative unity of the Northern Bap-

tist convention constituency, *Judge F. W. Freeman of Denver, a leader of local fundamentalists*, asserted that "Baptists cannot be other than disturbed and irritated by the assumption that formal Christian union is a consummation to be sought, and the corollary to this, that Protestantism would strengthen and enlarge its contribution to the Kingdom in a formal union, more effectively than through denominational channels." Continuing, he said: "Our conception of ecclesiastical policy, which we believe is based upon clear New Testament teaching, is such that we cannot disturb or merge the free and unembarrassed authority and autonomy of the churches by any alignment with overhead ecclesiastical control, whether in the form of an episcopacy or presbytery or hierarchy."

Judge Freeman suggested that "we ought to give serious consideration to a restatement of the limitations and reservations inherent in our relation to that organization (the church council)."

The results of the Canadian system of Government sale, which opponents of prohibition urge for the United States, have been appalling. The Saskatchewan liquor board reports an increase of 125 per cent in arrests for drunkenness.

"Every Catholic must take account of the Protestant peril in Italy today," said the *Osservatore Romano*, the newspaper used for official pronouncements of the Vatican. The article warned that Protestantism, which is "against the soul and tradition of the Italian people," is working with "ardor and tenacity" in Italy and disposing of immense capital. Special mention was made of the British Bible Society and the Methodist Church. The greatest assaults of Protestant propaganda, it was said, are made in the south, and that "of the 11 dioceses of Abruzzi only two were immune from infraction."

The new concord reached between the governments of Italy and of Vatican City indicates that the policy of the government in dealing with the religious bodies is to be modern and liberal.

The *Detroit News* says, "Roy Chapman Andrews confesses to an error of 85,000,000 years in estimating the age of the dinosaur eggs he found last summer."

The Hungarian poet, Lorant, addressing a fashionable woman's club in the city of Budapest, highly praised the virtues of trial marriages. The ladies, shouting denials that any woman in the country could be found to agree to such a marriage, threw the poet lecturer out of the hall and then destroyed all the papers he

had left behind him. He is now convinced that the subject was not popular with them.

For twenty years the question of union has been carefully considered between the Church of Scotland and the United Free Church, both of Scotland. These two Presbyterian bodies have about 1,300,000 members. Agreement has been reached and in October the union will be consummated. Minority groups will refuse to enter the union.

Southern Presbyterian annual general assembly at Montreat, N. C., in May, reported gain in membership was 9283; total membership 453,940. Adult baptisms numbered 9881, infant baptisms 774. Forty-four overtures came up. One of them proposed that the assembly withdraw from the Lord's Day Alliance. Another urged withdrawal from the Federal Council of Churches.

Numerous objects dating from the early bronze age were excavated from beneath the floor of a limestone cave north of Jerusalem by Prof. William F. Bade, dean of the Pacific School of Religion at Berkeley, Cal., who is obtaining important data relative to the character and customs of the pre-Semitic inhabitants of Palestine 3,000 or 3,500 years B. C. The cave from which the pottery and other articles were taken has been buried since the days of the Hebrew prophet Amos, who lived about 750 B. C. Pieces of pottery, jar-handle stamps and seals bear the name of the deity "Jah Jahu" and were probably made by the Canaanites long before the days of Abraham. Traces of a city with a great wall and projecting towers have been unearthed near the site of Tel Nasbeth, which Prof. Bade believes is the Mizpah of the prophet Samuel.

If, as one man claims, there are more Unitarians in the Baptist Church, and "doubtless" also in the Presbyterian Church, and in the Methodist Church, than there are in that organization called the Unitarian Church (and it would hardly take a great stretch of the imagination to accept this assertion as a truth), one wonders at the indifference of Unitarians, unless it be that they feel their cause is served better, at far less expense, than if they made an effort to gather all these Unitarians in one fold.

The second world convention of Lutheran churches met at Copenhagen on the 440th anniversary of the birth of Protestantism. This date accepted was when in 1529 the 19 German states formally protested the revocation of the edict of tolerance of the first diet of Speyer. That act

brought the term "Protestants" into recognized use. The leaders of the Lutherans set forth a plan for a world organization of the church and the establishment of permanent headquarters.

The Western Newspaper Union, serving 11,000 newspapers, will not hereafter use any joke stories whose point is the violation of the prohibition law.

\$3,000,000 is bequeathed to the Board of National Missions of the Presbyterian Church, to be placed in its permanent fund, and \$250,000 is given to the Board of Foreign Missions of that church, by the will of the late James Newbegin Jarvie, New York capitalist.

Although the British Parliament voted to reject the new Prayer Book, the Bishops of the Church of England, in the convocations of both York and Canterbury, voted to submit to the

Church Assembly in September a plan by which the new book may be used by clergymen without infringing on the law or disturbing their consciences.

Hakim Zade, widely known and beloved "Desert Poet" of Turkestan, was put to death with great cruelty by a Moslem mob at Shachimardan, near Samarkand, for teaching atheism. Hakim after renouncing Mohammedanism began to read atheist poems in the market place. Finally a mob, said to have been led by a dozen priests, seized him, fastened his arms and legs to the yokes of four oxen and thus tore him limb from limb, while the priests chanted. A large but intimidated crowd witnessed the sight. Nearly 100 arrests were made by the Soviet authorities and the death penalty was pronounced on nine of them.

THE ARENA

Ten Reasons Why I Know the Bible is the Very Word of God

By William E. Biederwolf, D.D., Monticello, Indiana

Its Marvelous Influence on the World



WONDER if Queen Victoria was right when she said, "The Bible is the secret of England's greatness."

I wonder if Mr. Green in his *History of the English People* was right when he said, "The effect of the Bible on the character of the people at large was simply amazing."

I wonder if Canon Farrar was right when he said, "It was the Bible that made America what she is."

Let us frankly ask ourselves the question, Which went *first* into China and India and Africa and South America, the steel plow and the twine binder, or the Bible? Which went *first*, such measure of law and order and decency as now obtains, or the Word of God?

We have not forgotten that infidel Ingersoll said, "Wherever the Bible has been read, men have immediately commenced cutting each other's throats. Wherever that Bible has been circulated, men have commenced hating each other with all their hearts." But let us turn

from infidel oratory at \$200.00 per night to cold-blooded and indisputable facts.

In England, a Bible land, there is only one murder to every 178,000 inhabitants. In Holland, a Bible country, there is only one murder to every 100,000 of the inhabitants. In Spain where there is no Bible, there is one murder for every 4,113 inhabitants. In Rome there is one to every 950 inhabitants.

Once more: in London, a Bible city, there are four illegitimate children for every 100 legitimate ones. In Paris, where the Bible is scarcely ever read, there are 48 for every 100, and in Rome, where this Book is suppressed, for every 100 legitimate children there are 243 illegitimate ones.

France burned her Bibles and she has had fifteen governments in less than a hundred years. Poor Mexico, deprived of the Word of God through priestcraft, has gone through baptism after baptism of riot and bloodshed and death. She has had sixty revolutions since 1820 and is at it yet.

What Victor Hugo said to Spain and Italy

may well be said to any nation that has never known God or has repudiated and turned away from His Word: "There is a book which is an emanation from above—the Book, the Bible. You have proscribed it. Now let us see your pupils." I have just been giving you a few samples as between the pupils of Bible lands and otherwise, and the contrast can speak for itself.

Charles Darwin was strongly prejudiced against the supernatural, but he frankly confessed that the Bible had done for the Terre del Fuegans what he thought was impossible.

What did Darwin mean when he said, "A man about to be shipwrecked on some unknown coast will devoutly pray that the lesson of the missionary will have reached that far." He meant that where the Gospel had not gone, civilization had not gone, and that a shipwrecked man under these conditions might eventually find himself headed for the soup tureen of a tribe of husky cannibals.

The infidel has kept himself busy berating the Bible, but we note amusingly that he always manages to hang around where its shadow falls. He knows that otherwise he would get into embarrassing circumstances with regard to his scalp.

We cannot help but repeat here the story of the two infidels, an uncle and a nephew, who were shipwrecked on the shores of a wild island known to have been inhabited by cannibals. They hid under the bushes in daytime and scoured about a bit in nighttime for a few herbs and other means of living. One morning the nephew said, "Uncle, I'm getting tired of this and I have made up my mind that I would about as lief furnish a meal for the cannibals as to lie around under these bushes and starve to death, and I am going out on a reconnoitering expedition."

On a little hill a bit in the distance was a large tree, and he climbed up into its branches and looked about in the different directions. All at once he let loose, came tearing down the tree and bounded down into the presence of his uncle so fast that his uncle thought the whole cannibal tribe was after him.

"Uncle, uncle," he exclaimed, "we're dead safe; we're dead safe! I saw the spire of a church!"

And profane, unbelieving infidels though they were, they knew that where the church pointed its spire toward the sky there the Bible had gone, and there the Gospel had been preached, and there human life was held in due regard.

It's strange that these infidels who don't like churches and Bibles and Sunday Schools and

preachers and deacons, and so on, don't move, they can still find a few places that are without them.

Everybody knows that where the Bible has gone it has made things safe. Have you ever seen a rogue's museum? If you have, you have found there guns and dirks and sandbags and brass knuckles and skeleton keys, but you never found a Bible in the whole kit.

If you know the history of human liberty and civil government, you know the place the Bible has held in it all. One of the most significant monuments in the world stands on the village green, the battlefield of Lexington. It is a massive pulpit with an open Bible lying on it, cut from the everlasting granite.

If you know the history of education, you know the Pilgrim fathers build first the church and then the school house, and that all the way from this humble beginning to the great university the work was conceived and carried on by men who loved the Bible and whom the Bible inspired with a love for learning.

If you know the history of jurisprudence, you know the Bible is the foundation of law in all the civilized nations of the earth.

If you know the history of literature, you know that Mr. Green in his *History of England* declared that "as a mere literary monument the English version of the Bible remains the noblest example of the English tongue."

You know, also, that Ruskin said of himself, "I owe to the Bible the best part of my taste in literature."

You know also that Hall Caine said of his own writings, "Whatever strong situations I have in my books, they are not of my own creation, but are taken from the Bible." *The Deemster* is the story of the prodigal son, *The Bondsman* is the story of Esau and Jacob, *The Scapegoat* is the story of Eli and his sons, and *The Manxman* is the story of David and Uriah.

You know also that in Shakespeare there are 187 actual quotations from the Bible and 551 allusions to it; that in Tennyson there are 400 references to the Old Testament alone, and that in Browning more than 500 allusions to the Word of God may be counted.

If you know the history of music, you know that the great masterpieces, which have thrilled the souls of millions, cannot be appreciated apart from a knowledge of the Bible. What of Handel's *Messiah* and Mendelssohn's *Elijah* and Beethoven's *Mount of Olives*, and scores of others time will not permit to mention?

If you know the history of art, of painting and sculpture, you know that the canvas of Ra-

phael and Murilla and Michael Angelo, Rubens, Dore and Tissot and literally scores of the master painters of the world speak with a dead language, and that the sculpture of Angelo and Donatello and Pisano and Thorwaldsen stands mute in one's presence if he does not have an acquaintance with what is found on the pages of the Book of books.

Indeed, there is no other book, there are no other hundreds of books, to which the advance of civilization, social betterment, philanthropy, literature, art and culture in general owes even the smallest fractional part of the debt it does to the Bible.

It was a great cartoon that Kaulbach painted of the Reformation, but he became the exponent of a mighty truth in doing it. He represented Martin Luther standing with an open Bible in his hand, while around him are grouped all the explorers and investigators and scientific and literary leaders of the age.

In view of all this, what are we going to say to these men who want to deny to such a Book an equal place alongside of other books in our public schools?

At a meeting in Washington, years ago, Indian chiefs from the reservations had come to see the President, Mr. Harrison. The peace conference was being presided over by John Wanamaker, then Postmaster General.

One of the Indian chiefs arose to speak, through an interpreter, and he said:

Our homes are not like your homes; our wives don't dress like your wives; our children don't live like your children; we don't live in any way like our paleface brother, the white man. Our homes are not like your homes. Our manner of living is not like yours. What makes the difference? What medicine must the poor Indian take? Tell me, great father, that I may go back to my people and tell them.

Major General O. O. Howard, who wore the empty coat sleeve to the honor of his country, jumped to his feet, rushed to the platform, seized the Bible, and raising it about his head, he said:

Mr. Speaker, tell the poor Indian that this is the medicine. This is the medicine that will make the world's wrongs right. This is the medicine that will close every grogshop in this country. This is the medicine that will make capital and labor shake hands. This is the medicine that will reduce to a minimum the difficulty between classes and masses and drive misery and sorrow, and corruption, and intrigue out of life and make out of this old sin-cursed world a paradise of blessing.

And I commend it to you because of this as the very Word of God Himself.

When Edward Douglass White, Chief Justice of the Supreme Court of the United States,

took the usual oath administered, he kissed the Bible. And yet there are those, thousands of them, who shove it aside as if it were an offense to their culture and an insult to their intelligence to even look upon it.

I do not mean to say this is all because of ignorance; but a large part of it is, and as a rule the people who criticize the Bible most are the people who know the least about it. This is especially true when a man goes out of his way to criticize it.

A self-styled sceptic once said to a noted divine who was reading his Bible: "It's time you stopped reading that book. The scientific world has long since repudiated it."

They were on the train and he said it for the benefit of a few who were listening. "It would be better for you, sir, if you knew more about this old book," replied the clergyman.

"Oh, I know all about it; I have studied it from one end to the other."

"Well, what is your idea of the Book of Jehoiachim?" said the minister.

"The Book of Jehoiachim, sir," replied the sceptic, "why it is the best book in your Bible, but it is full of contradictions and historical inaccuracies."

"Well," said the old clergyman, much to the amusement of the listeners, and to the total squashing of the sceptic, "there is no such book in the Bible."

A professor in Yale said if he had his way he would make as an entrance condition to the college an examination in regard to the Bible. But I fear it would be rather hard on the attendance if one has to judge from the knowledge of the Bible possessed by the average college student of today. Ninety-six of them took an examination once. Thirty-six couldn't tell what the Pentateuch is; forty put the Book of Judges in the New Testament; sixty-five couldn't recite a single verse of the Book of Romans; among the prophets were Matthew, Mark, Luke and John; Sodom and Gomorrah were husband and wife; the Epistles were wives of the Apostles; while Herod and Ananias took the role of kings of Israel. Among the Beatitudes one fellow put "Blessed are the hungry, for they shall be fed."

Some one has said, and said it truly, "If you will get all of the undergraduates of the colleges and universities of this country together in one building and examine them upon their knowledge of the Word of God, the result would be the most magnificent contribution to humor and foolishness that you have ever read."

The Bible is a mine of truth, and like the

mines of Cornwall, the deeper you go the richer the treasure.

The Bible is not a Book to be skimmed over; it is a Book to be digested. It is an extensive garden with fruits and flowers for every need and delight of the soul, but it is not to be fluttered over like the gaudy butterfly darting here and there and sipping elegantly wherever it finds a drop of ready nectar, but it is to be searched rather like the plodding bee who goes down to the bottom of every flower cup he meets and either finds honey or makes it. The one dies in November, while the other is warm and well-supplied in his hive the whole of the winter through.

We search the world for truth; we cull
The good, the pure, the beautiful
From graven stone and written scroll,
From all old flower-fields of the soul;
And, weary seekers of the best
We come back laden from our quest,
To find that all the sages said
Is in the Book our mothers read.

No wonder when Sir Walter Scott was dying, the great literary genius, surrounded by a library of forty thousand books, said to Lockhart, his son-in-law, "Bring me the Book." And when asked what book he meant, he replied, "There is but *one* Book; bring me the Bible."

NOTE—This is the fifth of a series of eleven articles by Dr. Biederwolf on "Ten Reasons why I know the Bible is the very Word of God." The introduction appeared in the April number.

The Gospel Comes to Hawaii

By Dudley Joseph Whitney, B.S., Exeter, California

Part III

 F ONE wants a definite record of the missionary work in Hawaii in early days, it can be gotten by consulting various books. There are lists of names of the missionaries who arrived at different times, and many of the prominent names on the islands today will be found identical with the names of the missionaries who sailed from New England a hundred years ago or thereabouts.

They came, as they believed, to a barbarous people and to endure toils, dangers, sickness and distress, and the accounts of early days are accounts of all these things. They came from a Christian land to a heathen land, where even the white traders and residents were a hard-living, dissipated lot. They knew not the language, and when they had learned it, they found it destitute of the words required for gospel teaching. When they bowed their heads to ask a blessing at their meals, the natives, seeing them, fled in terror, thinking that they were making the *pule anaana*, or prayer of death. The word for "god" meant ghost or spirit; the prophets and priests were necromancers and sorcerers. One difficulty after another arose before them.

I have described the efforts of leading European and American officials and traders to promote rum and debauchery; the degraded condition of the natives at that time; the turning of the chiefs to Christianity; the good "Days of Kaahumanu," when the laws and the example of the chiefs were for righteousness; then the falling away and a time of testing.

The time of testing brought forth fruit. The missionaries looked above, not to the chiefs, for help. There were heart-searchings among the preachers and people, and thence came "The Great Revival," commencing about 1837.

From all the stations the fire fell, and the Hawaiians by the hundreds and thousands turned to Christ with tears and repentance. Liquor and tobacco were given up, pipes were burned like the books of magic in Ephesus under the preaching of Paul, and Hawaii became in actual fact a Christian nation as far, it is probable, as any nation ever was Christian.

Possibly one thing that will impress a person in this modern church age more than anything else about the methods of a century ago, was the strictness with which church membership was held. There was no walking to the front confessing a belief in Christ and being received into membership during this revival and in the early days of Hawaii; but one and all were kept in strict probation before baptism was administered and the individual was received into the church. The new birth was fully insisted on, with a demonstration that the person would walk devoutly.

There are statistics of church membership in this "great Revival," but they mean very little, since some missionaries were fearful of keeping any new born person out of the fold, and so admitted thousands of members. Others were very careful, too careful perhaps, and received very few into the churches of which they had the oversight, although everywhere God's Spirit moved mightily.

One can go through various parts of the is-

lands now and see magnificent churches which were built perhaps eighty or ninety years ago. Their walls are of stone, and they stand as straight and firm as on the day the church was dedicated. Alas! they are sometimes altogether deserted, and almost always there is little left of the church but the bare building.

When the missionaries arrived and in times of evil afterward, the arrival of whaling ships or war ships was a signal for wild debauchery. Drinking and immorality ran riot. Several times the captains of many of the ships banded together to remonstrate with the authorities about the excessive dissipation. Ruin was brought to the Hawaiians, and it was ruin for the sailors.

When the "Great Revival" had done its work throughout the islands, the reports were almost unanimous that in hardly another place on earth was the population so orderly and well conducted. Not even in New England itself was the Sabbath observed with so much decorum. Many of the Hawaiians learned trades. Although there were saloons (thanks largely to the dictation of foreign governments), there was very little drinking by the Hawaiians and very little indication of immorality. The civilization that was first brought to Hawaii had been bringing quick ruin to the race, but the gospel brought individual salvation to many people and brought back the people as a whole to paths of righteousness. From that time to this the standards of the Hawaiians have been high, though backsliding is easy with them and the lax morals of the olden days were never altogether overcome.

I think I can say this about the Hawaiians: their generosity and open-hearted friendship tend to make them go where their leaders go, or where the crowd of which they are a part goes. If earnest, steadfast Christian leadership could have been continued, the Hawaiians would be unexcelled. Today for natural refinement and grace of character many of them are almost unrivalled anywhere.

But life is not like that; evil and temptation seem forever with us: there was always a considerable part of the white population (and an influential part) who insisted on relaxed standards of living. An Hawaiian of the finest character, in visiting a friend who had other friends there that were drinking and making merry, would, through his friendship, drink and make merry also, until he came to himself in shame, when he would weep bitter tears of repentance. It is a quality of the race, the result in part of their open-heartedness. For myself, I cannot blame the Hawaiians for the relaxed

condition of their Christianity as much as I blame the indifference of the Christian leaders who should have been their big brothers. Perhaps I should blame nobody.

The condition in Hawaii at present is that evangelical Christianity has almost disappeared, even nominally. Twenty years, as a teacher in a certain public school on Maui, I attended regularly Sunday and Wednesday evening services in the Hawaiian church (the only Protestant church in the town), and there was a fair attendance, though the missionary supervision, being in effect Congregational (Hawaii having been evangelized from New England), was most decidedly liberal or rationalistic and I saw the handwriting on the wall. This summer I found less than a dozen persons, children included at the Sunday morning service in the church, the only service of the week, although the Hawaiian population of the district seems to be as great as ever. Two miles away is another smaller settlement where there is a fine church building, but where services have not been held for a generation. At Wailuku, two miles farther on yet, the third largest town in the Territory, is Kaahumanu Church, one of the finest in the Territory, and I found there a Sunday morning attendance of only about a dozen. In Hilo, the second largest town in the Territory, I found a large church building, a fair congregation, but only one service a week. In Wailuku, where twenty years ago, there were two white churches with a good attendance, a Union and an Episcopalian, there were this summer two beautiful buildings; and white attendance that could be counted on the fingers of one hand. A Chinese Protestant church was barely alive, a Japanese church was doing a little better. There was an active Salvation Army, but the membership was all Japanese and Filipino.

Honolulu, of course, has flourishing Protestant churches, in numbers and wealth, at least. Hilo seems to have a live Portuguese Protestant church and a "Foreign" union church with a good membership, some of whom are earnest, evangelical Christians; although the pastors have been Modernistic and have realized so little results from their preaching that they have resigned one after the other, as is the case also in Wailuku.

On the other hand, the Catholic churches, which have a strong foundation in a large Portuguese population, seem to be very vigorous and prosperous, having a considerable Hawaiian and oriental membership too. Furthermore in each place I have mentioned where the Protestant churches were dwindling to

nothing, the Mormon congregations were flourishing.

The situation can be illustrated better in this way than any other: the membership in the Mormon churches of Hawaii is greater by about two thousand than the membership in the churches of the Evangelical Association of the Territory; the latter not including, however, as I understand it, the Episcopalian and a few other churches. The Mormon membership seems to surpass the membership of all Protestant churches combined, and is almost exclusively Hawaiian; while the Protestant membership includes many whites, some Filipinos, and the members of two Portuguese churches.

The reason for the Mormon success is due to the active missionary work of the denomination in Hawaii, which work has gone on for many years. On every island there is an active group of young men from America. They were not trained as missionaries, but are taken from all walks of life: students, school teachers, mechanics, farmers' sons. They are taught to participate in church activities in the home land as part of their religious obligations, and suddenly they are notified to be prepared to go to some missionary field at their own expense for two years. Twenty years ago I knew several missionaries slightly. This year I knew several intimately, and for a Gentile got in close touch with their work. I could not help having far more sympathy with them, believing the Bible thoroughly as they seem to do, and taking it seriously, though with a lot of error mixed with it, than I had for the Protestant churches which no longer believed the Bible, nor cared particularly for the practice of their religion.

These young men are a fine, clean lot. They visit the Hawaiians in their homes, as one with them. If a member falls into evil ways, they go after him and dig him out of his trouble. If some one falls ill and receives the wrong food or wrong care, they show him the right way to live, and help him in business and in work. In a material way they have been a big help to their members and to the race.

In the conduct of their meetings they have talks and music by various members, so that all participate. It is not, as it is in Protestant churches, a matter of sitting down and hearing a sermon, and then going home, but all participate. The religious machinery of Mormonism fits the Hawaiian temperament wonderfully well.

From my attendance at several services it looked to me like a terribly weak gospel: the alleged fact that the Mormon church was the

only true church, with the only true priesthood and things like that; also more or less good instruction in conduct. There seemed to be no idea of heart regeneration. Still, until I see something better brought there, I have no word of discredit for the Mormon missionaries or membership in Hawaii. I saw, I thought, a vitality in the Christian life of certain Hawaiian friends that I did not see in Hawaiian Mormons; and I also feel convinced that, without the continual support of scores of missionaries from the mainland, Mormonism would drop out of sight in a few months, or, at most, in a few years.

And now, my story of the gospel in Hawaii is done. The gospel came to Hawaii and triumphed. It triumphed for a while, and then the falling away came. It came not a particle more with the natives than with the whites. Whether the whites were to blame or the natives, I will not say. Outside of Honolulu, which, of course, is too American to be typical of Hawaii, the only active Christian work that I saw this last summer, in the two largest towns of Hawaii outside of Honolulu (and in considerable other territory), was done by a Pentecostal gathering headed by an ex-Salvation Army officer; and he informed me of a thing which I had seriously suspected earlier, that the Salvation Army in Hawaii was specializing mainly on social service and Americanization.

That, in fact, is the nature of most of the so-called missionary work in Hawaii today: social settlements, playgrounds, boy-scout work, and that sort of thing. The pride of race is strong; as a white American, I want to see Hawaii American; but I know that where the gospel is rejected, there is failure. God once saved Hawaii through white missionaries. It is part of America, and the brown and yellow skinned children are American citizens. They are being taught American citizenship, but without the gospel. Too often the white men and women of Hawaii are given to pleasure, and care not about their spiritual life: What will the harvest be after that sort of living? What kind of Americanism will result in Hawaii? The prayers of the saints for the revival of God's work in Hawaii should ascend to the throne of God. The fields are ripe for the reapers in a land that was once conquered for Christ ninety years ago.

* * *

It is easier to punish a boy for showing boredom than it is to be interesting.—*Bertrand Russel.*

“The Name” of God According to the Scriptures

By Professor H. W. Magoun, Ph.D., Belmont, Massachusetts

 HIS is the subtitle of a new book by Mr. Hall. It is a little great book. You do not know Mr. Hall? Let me introduce him. His name is never absent and never has been absent from the BIBLE CHAMPION. Does that surprise you? Well, look on the inside of the cover at the top and learn the name well; for Mr. Hall is the president of the "Bible League of North America" and the CHAMPION is its official organ. He is also president of the American Tract Society.

A most genial man, about six feet tall, weighing a trifle over two hundred pounds, Mr. Hall is a business man, a successful evangelist, a student of no mean attainments in Biblical matters, a man of such insight that a Jewish rabbi invited him to speak from his pulpit, of sympathies so broad that Jews hailed him as a brother, and withal a Christian of the apostolic type.

When you have read this book you will understand. It begins with a quotation from John Robinson to the effect that the new truth will break forth from the Bible, and it then proceeds to fulfill the prophecy. It settles, so far as that is possible, what the name of God really was. Jews and Gentiles have puzzled over the problem and given it up. He makes it clear that it was the Hebrew for English *I Am* and that the JHVH (English YHWH) was merely a substitute for that same *I am*. A Jewish audience was convinced and approved of his conclusions.

As no Jew would pronounce the sacred Name, *I am*, a substitute was used, usually Adonay. Its vowels were taken for use with the four consonants (the Hebrew form is Jehovah) and by that means our modern Jehovah was obtained. The present view gives it the pronunciation Yahweh. The *I am* is Ehyeh, and the two are from the same root, which sometimes shows a *w* for *v* in ancient forms.

The Septuagint renders the four letters by *Kurios*, Lord, and our authorized version uses the latter word in the same way. When, therefore, Mr. Hall explains, the Greek *Kurios* is used for Jesus, it recognizes Him as God manifest in the flesh. Its significance has strangely been overlooked by scholars for a great many centuries; but when it is once grasped, it will

be clear why Christians went to the stake rather than use the word of the Roman emperor.

It will also be clear that the apostolic age recognized the divinity of our Lord with a fullness and completeness such as modern scholars have not duplicated with all their learning. Indeed, the learning may have been the reason! In Mr. Hall's case there was no such handicap. He was a student by choice and was intended for the ministry; but circumstances compelled him to go into business, and he never underwent the blighting influence of rationalistic theology. He came to his task with an open mind, and he remained with it, until he had the problem solved. The book is well called "A Remarkable Biblical Discovery."

It brings out with a sharp distinctness the force of the remark of Jesus to the Jews, "Before Abraham was born *I am*." The Greek, as the book states, is not the ordinary "am" but the accented form, which has reference to existence, implying here the self-existing one. In effect, it makes the claim that He is God incarnate, and the Jews so understood it. Then, they tried to kill Him.

One of the most interesting things in the book is the account of ancient methods of baptism. There, too, we moderns have been at fault. We have not understood, and some of us (scholars) have misinterpreted the Greek or accused its author of carelessness, when the really careless one was the modern critic. The Greek middle voice (doing something to or for one's self) was used advisedly and meant what it said. Mr. Hall makes that point clear.

He also calls attention to the fact that the Greek says, not that God forgives sin for Christ's sake, but that God in Christ forgives sin. The revisers corrected the error; but few have found it out yet. It is a most significant form of statement, and suggests the attitude of mind that led the original translators of the Bible into English to make the mistake they did.

Incidentally, this item explains another point made by Mr. Hall. He says that the full baptismal Name by which Jesus was invoked was the "Lord Jesus Christ," and he shows by comparisons and citations from ancient documents that our modern texts have omitted or deleted the word Lord in half the references to the matter in Acts. Moreover, his conclusion is

supported by a further fact also overlooked, the usage of St. Paul. Sixty-five times he has "Lord Jesus Christ" in his epistles, and he used, in addition, "Jesus Christ our Lord."

Most important of all, in a way, is the completeness with which these researches of Mr. Hall have refuted the claim that the divinity of our Lord has been a matter of development in later centuries. The exact opposite is true. Every change thus far noted both by Mr. Hall and Rev. E. S. Buchanan, the editor of various western Latin texts, has been in the direction of a diminution of the claim to divinity, not an intensification of it. That sort of thing is wholly the product of the active imagination of rationalists who would be rid once for all of the obligation to recognize in Christ a divine person to whom adoration is due. They would reduce Him to the status of a mere man.

Another important point brought out by Mr. Hall is the form of prayer of the apostolic age. They asked "in Christ's name," just as He told them to do. With our mistaken modern notions, we ask "for Christ's sake" instead of as He instructed us to do. It would be well to return to the apostolic usage.

To many a Christian heart this little volume

is already precious, and it is destined to be so to many more. It is published by the American Tract Society, 7 W. 45th Street., New York City, for \$1.50, and it is worth many times the price. It needs to be read again and again; for each reading will bring out a new richness of meaning and a new appreciation of what the New Testament has to offer those who accept our Lord as their Savior.

One other thing that the book is likely to do is this. It is likely to be of service in making the Jews understand what Christianity really is. The Rabbis have regarded it as a form of idolatry and have so taught. In this country that practice has practically ceased, to all appearance; but it has been a powerful cause of misunderstanding and suspicion on their part. They have always regarded Jesus as an illegitimate child and beyond the pale; but this new evidence shows Him to be the Messiah beyond a peradventure and the Son of God.

It will pay to own this book. One reading is not enough. Two make it one of the choice books in one's library. Each new one adds to the impression. It will bear as many as you care to give it.

Orthodox Evolution

By C. H. Buchanan, D.D., Richmond, Kentucky

Ancestral Species

INCE the doctrine of the "origin of species" has failed as sought in the world as we know it today, may there not some proof be presented concerning the theory of "ancestral species"? As King Saul asked of David, "Whose son art thou?" may we not inquire concerning our species-ancestors: Who were my distant forbears?

Fifty years have been spent searching land and sea for our "lost ancestors," but none have been found. Everywhere there is found not a break in the human genealogy. So also with the varied species of living creatures. Each species is a distinct genus with clearly defined characteristics of its own. There are many varieties of the same species, but always the same genus remains—many kinds of cattle but all are of the bovine family; many kinds of dogs but they are all of the canine tribe; many kinds of men but they are all of the genus *homo*.

Never has there been found a mixed ancestor for any of the genera, and thus it is all

down the line of the manifestations of life. Occasionally there have been known a cross in the species family, as the mixture of a horse and ass producing the mule. Lions and tigers have been known to cross; so have domestic fowls. But never has there originated a new genus in that manner. Every species is compelled to be true to his "color." Elephants have always been elephants, whales have been whales, felines remain felines, birds remain birds. Oaks and hickories never cross, though growing in the same forest, out of the same soil and in the same atmosphere. Birds sometimes appropriate the nests and eggs of other birds and hatch their young, but though they dwell in the forests and make the dells musical with their love songs at nesting time, every bird is true to his feather! And since there are no "ancestral species" today, and none has been found in the fossils of the far past, on what ground can it be concluded that the ancestral species were ever anything different from what the species are today? Any other conclusion would be purely an assumption. But what say the scientists?

Dr. Clark Wissler, Curator-in-Chief of the American Museum of Natural History (Washington), has this to say on Ancestral Species:

As far as science has discovered, there has always been man, sometimes not so fully developed, but human beings in all their functions, much as we are today. . . . Man came out of the clear sky as far as we have been able to delve back. (*American Naturalist*, Jan.-Feby, 1925.)

In discussing the common ancestry of man and ape, Professor Wilson D. Willis, of the University of Minnesota, says:

Practically all the changes in man's structure traceable through prehistoric remains are due to the change of food and habits. . . . Certainly we can no longer accept the Java Man (a hideous creature made up from a few fragments) as our common ancestor; nor do the remains of the cimia, (ape fossils of the latest strata) suggest a common ancestry. . . . Must we convict the prisoner at the bar simply because we do not know who committed the crime? The essential point is, can we prove him guilty? So with regards to common ancestry. No one can read the history of physical anthropology, since Darwin, without seeing that the evolution idea has largely dominated the historian's ambition and determined his findings, sometimes we are convinced, *to the detriment of the truth* (italics ours). (*Case against evolution*, p. 344, from *Creation nor Evolution*, Nicol & Baker.)

Dr. Walter Hough, Head Curator of the Department of Anthropology, United States National Museum, says:

There are for our theory unfortunately too many "missing links." The chain of evidence linking man with his ancient ancestors is sadly broken. We are confident we are right (opinion only) but to marshal enough evidence—known specimens linking man with the dim past—is another matter. (*Washington Star*, July 4, 1925.)

"An honest confession is good for the soul," and this one by its frankness adds to the prestige of Mr. Hough as a scientist, and relieves the scientific investigation of evolution to some extent.

The Geological Test

The breakdown of orthodox evolution along the lines of "natural selection," and "ancient ancestors," leads logically to the geological test. Let us see how evolution has fared in this laboratory. Geology antedated Mr. Darwin's books on evolution a few years. And while it was a popular, new field of thought, it had not gotten very far as a constructive science. So that when evolution came to the front, it was hailed by geologists with delight, since they fancied they saw in it a staunch confirmation of their geological theories.

Geology, in the hands of such noble Christian scientists as Louis Aggasiz, of Yale, became very popular, since it was not anti-Chris-

tion, but rather confirmed the Bible account of creation. The anti-Christian geologists hailed Darwin's theory as a new light on all their knotted problems. They fancied that they saw at last the secret of the earth's strata, just how they were laid down; and after such a theory they were all labeled and their ages determined. Thus they fancied their geological theories confirmed as scientific.

Early in the nineteenth century a Mr. Cuvier, in France, and William (Stata) Smith, in England, were devising schemes by which to determine the age of the strata; and following their methods the task of arranging the chronology of the strata of the whole earth was undertaken. Following one of these charts one might conclude that the ground under his feet in any land is exactly as laid down in the chart. But no such order is found except in the books. In nature almost any order is found. In one part of the earth the "Carboniferous" rocks are on the surface; in others the Jurassic, or "secondary" rocks; while in another the primitive rocks are on the surface. No chronological order is found anywhere. If these formations were in any fixed order or age, the fossils found in them would tell us the kind of a "man" lived when they were being formed. Now, in any of the strata human remains are found as perfectly "man" as we know ourselves today, when orthodox evolution would place them at the top or in the more recent formations. On this subject Mr. Herbert Spencer, in his essay, *Illogical Geology*, has this to say:

It cannot be concluded with any degree of certainty that formations in which similar organic remains (fossils) are found are of contemporary origin . . . or that strata containing different organic remains are of different age. The fact of palaeontology (fossils) can never suffice either to prove or disprove the development hypothesis (evolution).

The later geologists have given up the attempt to prove evolution by fossil remains. Says Sir Archibald Geikie:

It is clear that the geological record, as it now exists, is at best but an imperfect chronicle of geological history. In no country is it complete, and in reading geological works the element of uncertainty is increasing (*Encyclo. Brit. Article Geology*).

One hears much of the more recent imaginary "reconstructions," the "Java man," the "Pit-down man," and the "Heidelberg man," and it would seem that at last messengers had arrived from that mystic bourn of the long ago to tell us what sort of men lived then; but, alas, the facts soon hurry us back to despair. The "Java man" with his baboon look, a flat head and protruding mouth and heavy thick neck, was con-

structed from a piece of skull, a tooth and a leg bone! The "Pitdown man," with his more civilized and human look, with long hair and prominent nose, was constructed from four fragments of skull, a tooth, a nasal bone and a piece of jawbone. Some scientists contend that the jawbone belonged to another creature. The "Heidelberg man," a most forbidding looking creature with less cranial capacity than old simple George III of England, a capacious mouth, a protruding brow and a very short neck, was constructed from nothing more than a *jawbone*.

These discoveries along with many others of the same kind, compel one to take seriously the conclusions of Dr. George B. O'Toole:

So unsatisfactory is the condition of the partially obliterated facts (of geological records) that human curiosity, piqued by their baffling ambiguity, calls upon human imagination to supply what observation fails to reveal. . . . Romance hastens to the rescue of uncertain science with an impressive display of "reconstructed fossils," and the hesitation of critical caution gives way to the dogmatism of arbitrary assumptions. Scattered fragments of fossils are integrated into skeletons and clothed by the magic of creative fancy with suitable form and flesh (*Case Against Evolution*, p. 89).

It has become an admitted fact that the fossil remains of man, or of any other animal, furnishes no evidence in proof of the evolution of man even from a smaller statue than he has at present. Recently discovered fossils would indicate that his ancient ancestors were even taller than at present. Some of them were giants as compared with the men of today.

Professor Oswald Spengler, in his recently published great work on the *Decay of Western Civilization*, has the following to say:

There is no more complete refutation of Darwinism than the study of fossils. As far as man is concerned the fossil remains prove that all forms which existed in the past correspond to those living today. Not the slightest trace of any development of the race can be discovered (Vol. II, p. 33).

Mr. D. A. Nicholson, in his *Manual of Geology* (p. 96) speaks as follows concerning the fossil remains of man:

The old organic types are as complex and as highly specialized in their structure as are the animals now living. So that the progressive line of development of animals climbing up to approximate man as he stands in his majesty at present is purely a product of the imagination, when hesitating caution is superseded by the dogmatism of arbitrary assumption.

Yet for some years palaeontology has been considered the stronghold of orthodox evolution, and even till now some still pin their faith to the fossil fort, with all its "missing links" and disproofs, as the source from which shall come final proofs. But the story of the fossils

is in itself a striking example of the entire history of evolution; there are missing links at every stage. It is from the record of the rocks that the various eras are determined. There are found in fossils indications of a gradual evolution of life up to the birds; but there all trace of transformation ceases. Not a trace of a sub-human fossil has ever been found, though the reconstructionists have improvised many such a creature. But these are creatures of the imagination purely.

The Blood Test Fails

If, as the orthodox evolutionists hold, all life is developed from one parent germ, and is therefore essentially the same, and man is a highly developed animal, a blood-relation to all other red-blooded animals, it would be reasonable to suppose that there is a similarity in his blood and his lower kinfolks. Hence biologists claim to be able to establish the parentage of a child by the similarity of blood in the two. So the blood test has gone on for some time.

Under the microscope, however, it has been found that the blood of all genera differs. There may be similarity between the blood of all species of the same genera. The blood of an ox is vastly unlike that of a man; while the blood of a horse is nearer to that of a human, and if transfused into the veins of a man, is less dangerous than the blood of certain other humans. It is said that the blood of the guinea pig is nearer like that of a human than any other kind of animal. But this, even if true, does not show that man is nearer akin to a horse or guinea pig than he is to the man whose blood would cause death,⁴—as has been known to occur when transfused into some other needy man's veins. Men have been known to thrive on the blood of a horse transfused into their veins, while other men have been known to die from the transfusion of human blood.

In his *Berlin Discussion of Evolution*, Erich Wasmann most emphatically refutes the blood-test argument. Now, no one can accuse Mr. Wasmann of being prejudiced against evolution. On blood-kinship he has this to say:

Similarity of blood does not imply blood-relationship,—as between cousins and other kinsfolk. . . . In many cases the similarity of blood does not correspond to similarity of morphological resemblance (bodily form). It would appear that we cannot make much use of the evidence derived from blood similarity. . . . More recent investigations tend to throw doubt on the similarity of human blood and that of the higher apes (*Case Against Evolution*, p. 89, O'Toole).

⁴*Evolution and the Blood Test*, by Arthur I. Brown, F. R. C. S.

This renders untenable all the conclusions based on the similarity of blood. Like all other arguments for evolution, this one seems extremely uncertain, and is, therefore, non-conclusive. Mr. Metchnikoff, of the Pasteur Institute, added nothing definite to the blood-kinship argument by his attempt to inoculate monkeys and apes in order to develop a syphilitic serum. He shot his virus of human origin, into monkeys and they died of pneumonia and tuberculosis. He scratched his apes and they

scratched bacq and bit him, got loose and ran off. He did manage to "shoot" one in the ear, and twenty-four hours later cut the ear off. The virus was still in the ear; the ape never developed the disease.² It is a question whether there ever has been a genuine case of syphilis found in an ape. Venereal diseases are human ills and not epidemic with apes, or any other lower animal.

²Paul De Kruif's *Microbe Hunters*, p. 230-231.

The Existence of God

(From a small book entitled "Notes on Ingersoll," by L. A. Lambert, LL.D., published in 1915, at the Catholic Union Store, Buffalo, New York.)



SHALL produce the argument of a philosopher for the existence of God. It runs in this way:

I allow you to doubt all things if you wish, till you come to the point where doubt denies itself.

Doubt is an act of intelligence; only an intelligent agent can doubt. It as much demands intellect to doubt as it does to believe,—to deny as it does to affirm.

Universal doubt is, therefore, an impossibility, for doubt cannot, if it would, doubt the intelligence that doubts, since to doubt that, would be to doubt itself.

You cannot doubt that you doubt, and then, if you doubt, you know that you doubt; and there is one thing, at least, you do not doubt, namely, that you doubt.

To doubt the intelligence that doubts, would be to doubt that you doubt, for, without intelligence, there can be no more doubt than belief.

Intelligence, then, you must assert, for without intelligence you canot even deny intelligence, and denial of intelligence by intelligence contradicts itself, and affirms intelligence in the very act of denying it.

Doubt, then, as much as you will, you must still affirm intelligence as the condition of doubting, or of asserting the possibility of doubt, for what is not, cannot act.

This much, then, is certain, that however far you may be disposed to carry denials, you cannot carry them so far as to deny intelligence, because that would be denial of denial itself.

Then you must concede intelligence, and then whatever is essential to the reality of intelligence. In conceding anything, you concede necessarily all that by which it is, what it is, and without which it could not be what it is.

Intelligence is inconceivable without the intelligible, or some object capable of being known. So, in conceding intelligence, you necessarily concede the intelligible.

The intelligible is, therefore, something which is, is being, real being too, not merely abstract or possible being, for without the real, there is and can be no possible or abstract.

The abstract, in that it is abstract, is nothing, and therefore unintelligible, that is to say, no object of knowledge or of the intellect. The possible as possible, is nothing but the power or ability of the real, and is apprehensible only in that power or ability.

In itself, abstracted from the real, it is pure nullity, has no being, no existence, is not, and therefore is unintelligible, no object of intelligence or of intellect, on the principle that what is not is not intelligible.

Consequently, to the reality of intelligence, a real intelligible is necessary, and since the reality of intelligence is undeniable, the intelligible must be asserted, and asserted as real, not as abstract or merely possible being.

You are obliged to assert intelligence, but you cannot assert intelligence without asserting the intelligible, and you cannot assert the intelligible without asserting something that really is, that is, without asserting real being.

The real being thus asserted is either necessary and eternal being, being in itself, subsisting by and from itself, or it is contingent and therefore created being.

One or the other we must say, for being which is neither necessary nor contingent, or which is both at once, is inconceivable, and cannot be asserted or supposed.

Whatever is, in any sense, is either necessary and eternal, or contingent and created—is

either being in itself, absolute being, or existence dependent on another for its being, and therefore is not without the necessary and eternal, on which it depends.

If you say it is necessary and eternal being, you say it is God; if you say it is contingent being, you still assert the necessary and eternal, therefore God, because the contingent is neither possible nor intelligible without the necessary and eternal.

The contingent, since it is or has its being only in the necessary and eternal, and since what is not, is not intelligible, is intelligible as

the contingent, only in necessary and eternal being, the intelligible in itself, in which it has its being, and therefore its intelligibility.

So in either case you cannot assert the intelligible without asserting necessary and eternal being; and therefore, since necessary and eternal being is God, without asserting God, or that God is; and since you must assert intelligence even to deny it; it follows that in every act of intelligence God is asserted, and that it is impossible without self-contradiction to deny His existence.

Our Comely and Uncomely Parts

By Colonel Henry S. Keyes, Los Angeles, California



STUDY of 1 Cor. 12:22-28 has yielded me the following results, which may have some value to others. The comparison is between the human body and the Church of Christ.

Our "uncomely parts" are our internal organs—the heart, lungs, liver, intestines, etc. If these organs were exposed to view, as are the eye, ear, hand, etc., they certainly would look uncomely. These parts are also delicate, and have to be protected from injury from without. Therefore God gave more abundant honor—that is, consideration—to those parts which needed protection. He covered them with fat, muscles, bones and skin, so that they now have more abundant comeliness to the view, and are able to function without causing suffering to other members of the body.

Besides, upon those outer parts of the body that God made less comely we also bestow more abundant care (verse 23)—we cover them with clothing; whereas our faces and hands ordinarily have no need of covering because they are in themselves shapely. We look upon the covered parts as more feeble (verse 22)—that is, compared with the hand, the eye, the foot, etc., they seem to be wanting in activity; yet they are in reality more necessary than are the prominent parts, for they make up the larger mass of the body, and most of them are vital to its existence and functioning power.

The protection which God has given to the uncomely parts is intended to prevent their being injured, which would be a great handicap to the other members of the body, and thus cause a schism in it, so that other organs and parts could not function properly.

Now, this example of God's care for each member of the human body is intended by the apostle to instruct us as to the care we should

bestow on all the members of "the body of Christ," which is His church. By the Holy Spirit God has given to each member of that spiritual organization a "gift." Perhaps the larger number of them have only the gift of being "helps."

Thus the great mass of the spiritual body are not prominent; they do not come out in the limelight as do certain persons who are adapted to be leaders. Still they are more necessary, because of their greater number, and so God has given to them more abundant care and honor on account of their special need. He has conferred upon them a peculiar gift of helpfulness.

Wherefore, seeing that God has given them also a gift, and seeing that some of them are not as well endowed as others, we should enfold them in our love and protection. We should give them all the more attention and care, so that none suffer and thus bring a schism into the church of Christ. Let us all remember, as parts of that body, that God has joined us together into one organism as it has pleased Him, in order that we may work together harmoniously and effectively for the extension of His kingdom.

* * *

The infidel, of course, boasts of his science, but he draws it from a vivid imagination and an unbelieving heart. Lord Kelvin, a great scientist indeed, asserts that there is not a single demonstrated fact of natural science, that contradicts any statement of the Bible. There is far more reason to say the order has been from man to monkey, rather than from monkey to man; "the weight of the evidence is toward degeneracy rather than evolution," says F. E. Allen, scientific writer.—*The Presbyterian*.

Evolutionists and the Schools

By Professor George McCready Price, M.A., Berrien Springs, Michigan

MANY people do not seem to understand the stubborn determination on the part of evolutionists to have their theories taught in the schools of America. In reality, this determination to make the tax-supported schools a medium for broadcasting their propaganda is quite in accord with their general principles. And it is only as we rise to a higher point of view that we can really understand the two sides in the present conflict.

The consistent evolutionist always believes that the race of mankind must work out its own future in accord with those general "laws," or principles, which he believes have prevailed in the past and which have brought us up from animalism and savagery. The lessons of history that warn us against the evils of despotism and coercion are naught to him. One of the spokesmen of this class once declared that he did not believe that any history before that of the last hundred years is worth studying at all. Accordingly, he has no settled convictions against coercion and compulsion whenever he sees them to be needed to whip the world into line so as to shape the future of society in the way he thinks is best.

The consistent evolutionist is also anti-Biblical and anti-Christian. He holds with Karl Marx, the exponent of evolution in the realm of social affairs, that "religion is the opium of the people." And, whenever he can prevent it, he is bound by his ideas to prevent the principles of old-time religion from being taught to the rising generation. He is aware of those pedagogical laws that prompted one great leader of one type of education to declare: "Give us the children until they are from seven to ten years of age, and we don't care who has them after that." On this account, the evolutionist is determined to shape the early days of the children of America in such a way that they will thereafter be immune to any religious teachings whatever.

In at least some of the cities of ancient Greece the parents were not considered the proper guardians and instructors of the children. Just as soon as it was considered possible, the children were taken from their parents and brought up in a communal life under the sole care and guardianship of the state. After the children had thus been taken over by the state, the parents had no right of con-

trol or of instruction. The child from henceforth belonged to the state; and the state (meaning, in this case, the little city-state of ancient Greece where the child lived) was henceforth the child's parent, guardian, and educator.

This idea of the absolute supremacy of the state over the individual is a vital part of the creed of the average evolutionist. He is thus at war with all those fundamental principles on which the American government was founded. Moreover, this plan of ancient Sparta and other Greek states has appealed very strongly to all those evolutionists who have undertaken to shape society in accord with their views. Practically all writers who advocate socialism in its more thoroughgoing forms have always taught that some such state control of the young child (in contrast with parental control) is the only thing to look forward to in this matter of education.

Here is a statement from "The A B C of Communism," which is one of the official publications of the Communist Party of Great Britain: "What has already been done to throw off the yoke of religion is all too little, for it still remains within the power of ignorant parents to cripple the minds of their children by teaching them religious fables . . . to poison the minds of their children with the opium. . . . We must not rest content with the expulsion of religious propaganda from the school. We must see to it that the school assumes the offensive against religious propaganda in the home, so that from the very outset the children's minds will be rendered immune to all those religious fairy tales which many grown-ups continue to regard as truth. The parents' claim to bring up their own children . . . must be absolutely laughed out of court."

This doctrine that the state has rights and powers over the child superior to those of the parents is not a familiar doctrine in America. But it is quite familiar to the people of Europe. Millions of people in the Old World have believed this hideous doctrine all their lives. Communists and radical Socialists have always taught it. Indeed, all consistent evolutionists must hold that this view of the supremacy of the state over the individual (even the supremacy of the state over the parent in the education of the child) is probably the way in which society will yet evolve in the future.

Accordingly, the evolutionists are running strictly true to form in fighting "tooth and nail" to maintain the right to teach their doctrines in the schools of the country, even in opposition to the wishes of the parents who have to pay the taxes to support these schools. They may use all sorts of arguments. They may shout various battle cries. They may seek to camouflage their real motives in many ways. But, back of all this is *their settled conviction that the parents must not be allowed to teach the "opium" of Christianity to their own children*; and the state must by any hook or crook be allowed to shape the education of the rising generation in accord with the acknowledged principles of the evolution philosophy.

This is the real issue, the ultimate issue, before the people of America in all this matter of whether evolution shall be taught in the common schools. Do the parents have the

right to educate and train their children as they see best? Or is it right and proper for the state to step in and control the education of the child in direct opposition, if need be, to the wishes of the parent in vital matters of faith and religion?

When thus stated, I can not think that the American people are going to permit an alien doctrine, an utterly un-American doctrine, regarding the right of the state to control the child, even in opposition to the dearest wishes of the parent, to prevail in this country. The false gods of the Old World may be painted and gilded in such a way as to appear quite beautiful; but the American people are not ready to follow any of these painted idols back into the Egypt of coercion and despotism from which the founders of the Republic led them out a century and a half ago.

Creation and Evolution Compared

By the Reverend D. L. Chapin, Kingston, Ohio

FOR nine years John Burroughs was a clerk in the Treasury Department of the United States at Washington and subsequently became a national bank examiner. Then he settled on a farm in the State of New York, and after that until his death devoted himself to fruit-culture, nature-study and literature. But it seems that his communion with nature did not lead him to a recognition of God. In one of his writings he says:

"Long ago I convinced myself that whatever is on the earth and shares its life is of the earth, and, in some way not open to me, came out of the earth, the highest not less than the humblest creature at our feet. I like to think of the old, weather-worn globe as the mother of us all."

Ought not a student of nature to think more clearly and be competent to examine into evidence that has a correct premise, and that must be followed by a safe and correct conclusion? When through a series of years we study what the earth produces, we are convinced that the Mosaic record of creation is found to be not only credible, but also inevitable. It has often been stated that the phrase, "Thus saith the Lord," or its equivalent, occurs at least two thousand times in the Bible. This holy book, so filled with God, is in direct opposition to the crude naturalism of our day.

It was not man, but God who first called the dry land earth. And God said: "Let the earth

bring forth grass, the herb yielding seed, and the fruit tree yielding fruit." God also said: "Let the earth bring forth the living creature." Then the Biblical account proceeds: "And God made the beast of the earth after its kind, and out of the ground the Lord God formed every beast of the field and every fowl of the air" (Gen. 1:25; 2:19).

To our mind there is much significance in the repetition seventeen times of this phrase, "out of the ground," in the first and second chapters of Genesis. While in the second chapter we read: "Out of the ground made the Lord God to grow every tree" (Gen. 2:9). To all these references to the earth little objection, if any, has ever been raised. But when the narrative says just as plainly, "And the Lord God formed man out of the dust of the ground," trouble begins and some men protest. Yet the God who in the beginning created the heavens and the earth, surely could have fashioned man's body from the material of the soil. One miracle is no more wonderful than the other.

In Gen. 3:19 we find this statement: "In the sweat of thy face thou shalt eat thy bread." Of course, we know that that statement is true, for today men must make their living by hard toil. But when God said further on in the same verse: "Till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return," no objection should be raised, for the statement corresponds

with the facts as we know them—namely, that man's body, when it dies, returns to dust. Solomon, the wise man, knew this: "And the dust returneth to the earth as it was, and the spirit returneth unto God who gave it" (Eccles. 12:7, Amer. Rev.).

Let us also quote some human authorities and see if they do not confirm the teaching of the Word of God. In his beautiful "Psalm of Life" Longfellow rhymes it thus:

"Life is real, life is earnest,
And the grave is not its goal;
'Dust thou art, to dust returnest,'
Was not spoken of the soul."

One of our school readers contains a poem in blank verse, entitled "The Student," which should be placed in every school-house in the United States. We give space to only a small part of it as a taste of the whole poem:

"Oh! when the mighty God from nothing
Brought this universe; when at His word
The light burst forth, the sun was set in
Heaven, and earth was clothed in beauty;
When the last, the noblest work of all
From dust He framed our bodies in His image;
When He placed within its temple shrine of clay,
The soul, the immortal soul,
Infused by His own truth, did He not show
'Tis this that gives to man his high prerogative?"

Let us also listen to John Pierpont's endorsement of this Biblical doctrine in his poem, "Warren's Address at the Battle of Bunker Hill":

"In the battles trust;
"In the God of battles trust;
But where can *dust to dust*
Be consigned so well
As where heaven its dews shall shed
On the martyred patriot's bed,
And the rocks shall raise their head
Of his deeds to tell?"

A celebrated artist made a wonderful shield, and worked his own name into it in such a way that it could not be removed without destroying the shield. So is Christ interwoven into the very texture of the Scriptures, and thus His removal would destroy the Word of God itself. When Christ, therefore, endorses the Biblical narratives of the creation of man and the institution of marriage, as He does (Matt. 19 and Mark 10), then to reject those narratives and treat them as myth or legend or fiction is to place Him in the category of human errorists and pull Him down from the throne of deity. By such a negative process man is shorn of all his comfort and is cast upon the uncharted sea of mere human speculation.

The Millionaires and Our Schools

By G. W. Bennett, D.D., Nashville, Tennessee

 N A recent issue of *The Literary Digest* the statement is made that the millionaires of the United States have given, during the last year, the magnificent sum of \$2,330,600,000.00 to various educational and eleemosynary institutions.

First, I wish to commend the spirit of beneficence in 1928 manifested by the men who have amassed vast fortunes in our times. They are a very different class from the general run of millionaires of a former generation. The inventive genius of our times has enabled men who had the ability to harness and direct the wheels of industry in a way that empowered them to accumulate large fortunes, and at the same time to be the benefactors of humanity in general. The automobile and like industries, the prohibition of the liquor traffic, the captains of industry, etc., have been an untold blessing to the temporal and social life of the great mass of the industrious common folks. One can hardly study conditions in our great cities, see our working classes living in comfortable little

homes, riding in automobiles, enjoying many of the comforts and some of the luxuries of life, without thanking God for our national life and for the great advantages of our advanced civilization.

But when we remember that our present civilization is the outgrowth of Christianity, and that the constitution of the United States, which protects the rights, lives and property of our citizens, was founded by men who believed in a personal God and in the Bible as His inspired message to men, and then recall that many of our great educational institutions are now teaching philosophies founded on speculative scientific theories, exactly contrary to the teaching of the Bible and to the great fundamental principle of individual rights upon which our government is founded, and then see our millionaires putting their millions into the support of these same institutions—in this case one cannot help wondering if these benefactors, in the rush of their commercial life, have not failed to investigate what these institutions are teaching, or else have failed to see where their

philosophies will finally land the civilization we prize so highly and which the fathers have won for us at so great a sacrifice. Personally we fear that the millionaires, by putting their money into the support of institutions that teach the theories of evolution and the various philosophies of life that are the inevitable outgrowth of that theory, are very much like the man who sat on a limb and then sawed the limb off between the place he was sitting and the trunk of the tree. Of course, you know what happened.

The theory of evolution and the philosophy which is the outgrowth of this theory are fast becoming the philosophy of life, not only of our educational institutions, but of the rising generation; and if this is a correct philosophy of life, our present civilization must pass away. Let me show why.

The teaching of evolution is exactly contrary to the teaching of the Bible and to the principles of our present civilization in the following particulars: Evolution teaches development by evolution from a lower to a higher order by a process that is intrinsic to evolving matter. God is not required in the process.

The Bible teaches creation by the direct act of an omnipotent God.

Evolution teaches that man evolved from a lower order of animate life by a process of natural selection and the survival of the fittest. Also that man is an ascending creature.

The Bible teaches that God made man in His own image and that man is now a fallen being.

Many advocates of evolution teach that God and the universe are identical, or that the universe itself is God.

The Bible teaches that God is a distinct person, manifested both in nature and revelation, but that He existed prior to creation and will continue to exist forever.

Evolution teaches that man is under the control of cosmic or natural law, and that sin and righteousness are alike inevitable in the development of the human race.

The Bible teaches that man is subject to natural law in many respects, but that he is also under the direct control of statutory law inspired of God; also that he is personally responsible for his conduct, and must render an account of his conduct at the great final assize.

This is sufficient to show that the teaching of evolution is directly contrary to the teaching of the Bible.

At this point we expect our modernist to inject the statement, "What does it matter how God made man, anyway? What is the use of

all this controversy about questions that cannot be settled?"

Very well, then! why does the modernist persist in writing books by the carload, and thus keep up the controversy and unsettle the faith of the common people—if it does not matter? And why have great scientists like Darwin, Huxley, Haeckel, Spencer, Osborn, and many others labored for years, speculated, supposed, and in some cases prevaricated, in order to make the various theories of evolution hang together—if it does not matter?

But it *does* matter, and matters very much; and these men have recognized the fact that between the teaching of the Bible and evolution there is a difference world wide and heaven high. And their frantic efforts to prove the theory of transmutation of species and to find missing links that would span wide-spreading breaks and chasms in the realm of organisms, only go to prove the statement of the Bible that "the carnal mind is enmity against God."

If we admit that the theory of evolution now being taught in our higher institutions of learning is correct, the statement of H. G. Wells that the Bible is unreliable must "go without saying." But if this statement by Mr. Wells is correct, then the question "whither are we bound?" is certainly a pertinent question.

If evolution is true, then the principle of individual rights, which is fundamental to our present civilization, is biologically incorrect. The doctrine of the survival of the fittest requires that the weaker and inferior members of society shall be eliminated; that only the superior members of society have a right to survive and propagate their kind, because this, it teaches, is for the best interests of the state. The statement in our Declaration of Independence, "That all men are born with certain inalienable rights, among which, are life, liberty, and the pursuit of happiness," is all wrong, according to the theory of evolution. If the soldiers of the Revolutionary War, whose sacred dust reposes in the hills, slopes and valleys of the eastern states of the Union, could suddenly rise from the dead, methinks every one of them would again grip his flint lock musket and say, "God forbid."

And, sad to say, yet the sons of many of these noble sires are teaching philosophies in our institutions of learning that are certain to rob us of the liberties for which these men died, if these philosophies become dominant in our country.

If, as evolution teaches, God is only the animating will or directing force of the universe, there can be no authoritative inspiration, no law,

no code of ethics, that men feel bound by conscience to respect and obey. Statesmen, judges, sheriffs, police officers, in fact, everybody but the modernist preachers and evolutionary professors are alarmed at the moral breakdown and widespread disregard for law that is so apparent throughout civilized countries. The modernists and professors are not alarmed because they are wise enough to know and foolish enough to believe that this widespread anarchy is fundamental to the best interests of evolving humanity.

But some of us who are not quite so highly evolved (?), still have some regard for the civilization that protects the lives and persons of our wives and children and the rights of our property interests. And we are not quite willing just for the sake of giving you an opportunity to develop your philosophical theories to follow you back into the jungles and allow you the privilege of turning our civilization into barbarism.

Now, my Friend Millionaire, lest you think my fears unfounded, let me call your attention to the fact that Mr. Darwin thought barbarism far more conducive to the evolution of the human race than civilization. On pages 149 and 150 of *The Descent of Man*, he says: "With savages the weak in body or mind are soon eliminated; and those that survive commonly exhibit a vigorous state of health. We civilized men, on the other hand, do our utmost to check the process of elimination; we build asylums for the imbecile, the maimed and the sick; we institute poor laws, and our medical men exert their utmost skill to save the life of every one to the last moments. There is reason to believe that vaccination has preserved thousands who from weak constitutions would have succumbed to smallpox. Thus the weak members of society propagate their kind."

Our modernists say that Darwin is not up to date on evolution, but many of them are sticking close to the trail blazed by him. The author of *The New Decalogue of Science* says: "Evolution is a bloody business, but civilization tries to make it a pink tea. Barbarism is the only process by which man has organically progressed and civilization is the only process by which he has organically declined. Civilization is the most dangerous enterprise upon which man has ever set out."

Nietzsche, whose writings are in our college libraries and are textbooks in some of them, wrote a philosophy that is inevitable if the theory of evolution is correct. He says: "To be obsessed by moral consideration presupposes a very low grade of intellect. We should sub-

stitute for morality the will to our own end, and consequently to the means to accomplish that." To Nietzsche there was no evil but to be the under dog. And the good consists in our ability to trample the weak beneath our feet. This is the philosophy of evolution, the theory of the survival of the fittest.

The moral breakdown so nearly universal at the present time is due to this philosophy. It is significant that most of the criminals at present are boys scarcely out of their teens, many of them from wealthy homes, and not a few of them college graduates. And there is not a thing in the modernistic teaching to check or restrain this crime wave. If God has not spoken in Divine revelation, if the Bible is not an authoritative, authentic and inspired book, there is no moral standard, and moral chaos is inevitable. If the world breaks down morally, then every man's safety depends on his bodily prowess or his ability to wield weapons of defense.

In 1800 ninety-seven per cent of the population of the United States lived in villages or on farms; at present forty per cent, and in some states fifty per cent, of our population are crowded into our great cities. We are building immense churches, but the great masses pay little or no attention to them, and when they do they are for the most part places of entertainment. There is far too often no message of authority from the pulpit of modern times, and this is true because so many ministers have ceased to accept the Bible as an authoritative book.

We need nothing so badly at the present time as a great revival of Bible preaching by men who believe that the Bible means what it says and says what it means. I would suggest to you men who have accumulated large fortunes that, if you want to do something for the betterment of humanity, something to preserve your domestic and property interests, you finance a great preaching campaign throughout our American cities—a preaching campaign by men who believe the Bible and who hold to fixed standards of righteousness; who believe in and preach the law as well as the gospel; who believe in a personal God who will some day hold court where every culprit must appear for a final settlement; who believe in a hell where the finally impenitent must suffer for their sins. This kind of preaching may make some people feel a little uncomfortable, but if it does, you ought to have courage enough to face it. This is the kind of preaching that gave us our civilization and the only kind that will preserve it.

Already the bombs thrown by Chicago's Gangland are intimidating men who would enforce law and check their nefarious practices. Suppose Chicago's Gangland should open up on Chicago's skyscrapers, factories and millionaire residences, how long would it take to pile that beautiful city in heaps of debris, and send her inhabitants fleeing anywhere to escape the bomb of the insurrectionist and the knife of the assassin.

The President of Yale College in a speech delivered at a Y. M. C. A. banquet very recently is reported to have said: "There is a dreadful slump in religious faith." He compares it thus with the days before the French Revolution: "Now we find ourselves again confronted, in part no doubt as the result of another war, with much such a shattering of ancient faiths and much such a restless and rebellious attitude on the part of our younger

generation as characterized the post-revolutionary period. To be *blase*, to have at one's tongue's end all the catch phrases of the nihilistic and blasphemous writers of the day, is counted good form, and as an evidence of intellectual up-to-dateness, is regarded as almost as essential as the wearing of the correct cut of clothes, the proper shape of hat, the accepted collar and tie, which, taken together, are the obvious marks of the socially sophisticated."

Mr. Green, the English historian, said that Mr. Wesley, with his converts, brought about the greatest reformation in England that had taken place for three hundred years.

The late Mr. Garry, former president of the American Steel Corporation, said shortly before his death, "The only hope for the world morally or economically is a return to the preaching of the Bible just as it is written."

Why the Demoralized Judgment of Men?

By C. H. Buchanan, D.D., Richmond, Kentucky

 F A man, like a tree, is to be judged by his fruits, it is difficult to know just what label to attach to some men of today, or how to account for their strange opinions. It is to be expected that when men break loose from old-established standards of thought they would go a little wild, but the wildness of some men places them entirely outside of established classification. Yet, these men claim for themselves the prestige of science and would dare dictate to others the path of truth. What is worse, they place themselves among "the educated," and sneer at one who dares differ with them.

For instance, here is Mr. A. G. Wiggam, one of the Columbia University lecturers, who aims to make it appear that the Golden Rule is a mistake in development of the race, and appeals to the later philosophy with its "survival of the fittest" to do the work. Says he:

Evolution is a bloody business, but civilization would make it a pink tea. Barbarism is the only process by which man has ever originally progressed, and civilization is the only process by which he has ever declined. Civilization is the most dangerous enterprise upon which man has ever set out. For then man is taken out of the bloody, brutal but beneficial hands of natural selection and placed in the soft but . . . far more dangerous hands of artificial selection. (*New Decalogue of Science*, p. 34).

Think of that as the opinion of one who classes himself among Christians, and often comes to Christianity's defense. He is a moulder of the minds of American youths!

In the same class we find a scholarly practicing physician out West, who steps to the front in defense of the fighting spirit in man. Says he:

A million of years of existence has taught man that war was necessary for survival. From the beginning of his existence his life has been war: war for food, war against the elements, war with wild beasts and with human enemies. Man is a natural fighter and loves to fight. . . . From a broad biological standpoint war has, as a rule, worked to the good of the race, and is still doing so. . . . Causes for war exist today, at least as powerful, as they ever did. . . . The (warlike) emotions of men burn as strongly as ever. . . . We are under the necessity of seeing war as the fixed law of human nature, and providing for it. . . . The world is precisely in the same situation as an Arizona town in the frontier days, when every man was untrammeled in the expression of his primitive impulses with a six-shooter. There was no law to step in between individuals who drew their guns. Men armed as they pleased and shot whom they pleased. Only those with efficient guns and ability to handle them commanded respect from their fellows. *Social Science*, p. 385, ff. 1928).

The gun, not the man was respected! If such thought is to be allowed, what conclusions are to be reached unless it be that the age-long uphill pull of Christian civilization has all along been a huge blunder, notwithstanding the fact that through such agencies mankind has been lifted up from savagery, and war largely suppressed if not entirely abated?

Mr. Wiggam states an *opinion* and not *history*. The facts of history are not to be ignored. The "survival of the fittest" is savagery; it exalts the brute, the burly cave-man with a big stick.

Dr. Beuer cannot hide the fact that by war nations have been hurled from the summit of power and been rolled back into chaos because of the butchery of the flower of the land by the sword. All Europe can bear witness to this truth today.

Besides, not the victorious on the battlefield have always moulded the thoughts of the world. Defeated Troy built Rome; the defeated Greeks saturated Rome with culture and art. The defeated Anglo-Saxons eventually built the British empire, and the English-speaking people are leading the world by their ideals of a fair deal. With these America stands with outstretched brotherly hands to all the world.

The only way the missionaries could cure the Fiji Islanders of cannibalism was by showing them that each time they ate of human flesh they were eating their brothers. This took their appetites; and thus they learned their first lesson in Christianity—a something which some evolutionists have yet to learn. The Christian *universal brotherhood of man* is the strongest uplifting power known to mankind. Men may call this the "survival of the fittest," but call it what they may, it is not Mr. Wiggam's "bloody business of natural selection," but the dictates of a refined Christian impulse.

Mr. Everett Dean Martin, director of Cooper Union, N. Y., would make religion a most selfish and repulsive something. Says he:

Religion is primarily a defensive mechanism, a compensatory fiction for the inner feeling of inferiority . . . a keeping up of one's courage with a picture of a universe run in his private interest—a universe as he would like to see it. (Quoted by Wiggim.)

Mr. Martin did lecture to "the largest class in philosophy in the world, probably in the history of the world" (Mr. Wiggam), and this is the conception of religion presented to young laborers who already may have had a prejudice against Christianity! To Mr. Martin they looked for truth, hungry hearts begging for bread and receiving stones! Could anything have been more pitiable?

Professor John Broadus Watson, late of Johns Hopkins University, says: "Freedom of the will has been knocked into a cocked hat," and that such things as soul, consciousness, God and immortality are merely mistakes of older psychologists. "There is no evidence of God."

George Santayana makes life "a little luminous meteor in an infinite abyss of nothingness, a rocket fired on a dark night."

Mr. A. G. Tansley in his *New Psychology*, says:

It cannot be doubted that God has been a necessity to the human race, that he is still a necessity, and will

long continue to be! (p. 161) (Italics ours). . . . Those mental characters which civilized man share with the higher mammals have been recognized as of fundamental importance in the human mind, while the higher mental characters, such as self-consciousness, ethical sense, power of abstract reasoning, appeal as later and relatively superficial development (pp. 22,23).

What he means is that to the anthropologist and psychologist the study of the characteristics in common with the lower mammals, is of fundamental importance in an attempt to establish man's kinship with the lower animals. The higher characteristics are not considered. They are above and beyond the animal, therefore out of the laboratory effort.

All this demoralized judgment is from rank evolutionists. Those quoted are but a sprinkling of the vast legion who think that way. The question which puzzled us is: Does evolution demoralize all minds which fall a victim to it, or do only such unsettled, moorless-minded men make good evolutionists? Why is it that the two—evolution and crankiness of thought—are always found in common?

Tell us, what will become of the world if these men only be allowed to mould its thought? Why will men loose their moral sensibilities when judging of men? Why does Wiggam put Nietzsche on the pedestal with Christ twice on the same page? Has he no discernment of character? "*Falsus in uno falsus in omnia.*"

Such men claim to be religious, after a fashion, yet one does not have to be a professed scientist to wonder what the outcome of such crack-brained philosophy is going to be. Some of the ablest psychologists of the day recognize that there is a despair settling down upon the average mind because the consolation of religion and a future life are swept away. This they think is "the cause of the striking psychological phenomena of the times, namely, the increase of crime, insanity, suicide and social unrest" (*New Decalogue of Science*, p. 259).

One thing should not be forgotten, and that is: it is unreasonable to dig the foundation from under a structure and expect it to remain firm and safe. Since these men of demoralized thought are getting into positions of general instruction and moulding the world's thought, there are grounds for real concern for civilization. The philosophic dilemma cannot be answered with the old nonchalant statement which did duty by bringing confusion into scientific camps: "You are not a philosopher or you would know of inner realities of experience which your scientific instruments do not reach." Of sane science there is nothing to fear; but of the results of men who have lost

their moorings, and cannot see the difference between Jesus and Von Neitzsche, who laud the

atheist as equal in greatness with Christ, "good Lord, deliver us"!

"They Twain shall Become One Flesh"

By Colonel H. S. Keyes, Los Angeles, California

 OUR review article in the BIBLE CHAMPION for September, in which you speak of "variation" among individuals (p. 515, second paragraph), has suggested to me the following writing. In a number of places in the Holy Scriptures we read of a man and woman who are joined in marriage that "they twain shall be one flesh" (Gen. 2:24; Matt. 19:5; Mark 10:8; Eph. 5:31).

This is a physiological fact; they do literally become one flesh. Vital secretions from each are absorbed through the minute glands of each and taken into the flesh of each from the other in sexual conjunction. This exchange causes each to build up into the flesh of the other. The longer they live together, the more they become a part of each other's literal flesh. Marriage really takes place, not when the minister performs the ceremony, but at the first sexual connection. Having now stated how they become one flesh, I will present the proofs of the fact.

God expressly says so in His Word, as is evident from the above citations. Take, for example, Gen. 2:24: "Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they twain shall be one flesh." This is quoted by Christ and the Apostle Paul.

The Holy Scriptures teach that every sin a man commits is outside of the body except the sin of fornication; but in this act he sins against his own flesh (1 Cor. 6:18). Rotterdam translates it, "Sinneth into his own flesh," which is the literal translation, for the Greek preposition *εἰς* is used here.

Furthermore, Paul says: "Know ye not that he that is joined to a harlot is one body? for the twain, saith He, shall become one flesh" (1 Cor. 6:16). These results come about through the physiological process.

Other proofs may be adduced. A married couple look more and more alike the longer they live together. They are more and more one flesh. From the beginning of their married life the contracting parties are in the process of change in their individuality as they become more and more each other's flesh; therefore each child born to them over a period of time differs in looks, taking on, at the time of conception,

the changes in the parents. Twins of the same father look very much alike because they are conceived and born at the same time.

God's reason for granting a divorce when one of the parties is unfaithful is based on the fact of this physiological merging of one into the very being of the other. The unfaithful one's flesh becomes a partaker of some other person's flesh than that of its proper partner, and therefore becomes unclean. An actual contamination takes place through the sin of adultery.

For this reason God does not require the faithful party to live with the unfaithful one, and thus become a partaker of his unclean substance, and continue to become more and more corrupted by a sinful mixture with the flesh of fornicators.

God not only permits the innocent party to become divorced, but also permits remarriage, if it is done "in the Lord" and according to the Christian ordinance.

According to the seventh chapter of First Corinthians, when two unconverted people are married and one is afterward converted, they need not separate, because they are one flesh, and the one is set apart or sanctified by the other. Otherwise their children would be unclean:

Note that the one who is converted should not leave the one who is unconverted; but if the unconverted one refuses to live with the converted one, and departs, the Christian may obtain a divorce, and marry another Christian; for the Apostle's word here is that "he is no longer bound." This language seems to release the deserted party.

* * *

"Liberalism makes for ethical clarity and breadth, but easily fails of ethical fervor. Dogmatism seems to produce a religious intensity that has power with man, whereas the liberal thinker tends to become an onlooker rather than a doer."—Professor George A. Coe.

* * *

I sometimes visit a church where, during the service, there is so much gum chewing that the atmosphere is fairly charged with spearmint and juicy fruit. It makes me "wriggly" every time I go there.—Schuette.

THE SANCTUARY

The Fifth Temptation of Christ

By Clarence Edward Macartney, D.D., Pittsburg, Pennsylvania

"The Joy of Victory"

Then the devil leaveth Him, and behold angels came and ministered unto Him.—Matt. 4:11.

 ATAN had taunted Jesus about angelic ministry and deliverance. Then the angels were not visible, and Jesus fought His battle alone. But now that He has resisted the tempter and has won His victory, the angels came and ministered unto Him. John Milton brings *Paradise Regained* to a close with the victory of Christ over the tempter and the down-rush of the angels:

So Satan fell; and straight a fiery globe
Of Angels on full sail of wing flew nigh,
Who on their plumpy vans received him soft
From his uneasy station, and upbore,
As on a floating couch, through the blithe air;
Then in a flowery valley, set him down
On a green bank, and set before him spread
A table of celestial food, divine
Ambrosial fruits fetched from the Tree of Life,
And from the Fount of Life ambrosial drink,
That soon refreshed him wearied, and repaired
What hunger, if aught hunger, had impaired,
Or thirst; and as he fed, Angelic choirs
Sung heavenly anthems of his victory
Over temptation and the Tempter proud:

But John Milton's genius could add nothing to the beautiful sentence of the redeemed publican, Matthew, or the dramatic note of Mark, when they tell us at the end of their account of the temptation that the devil left Jesus and the angels came and ministered unto Him. Mark adds something of his own when he tells us that Jesus was alone with the wild beasts. On the arena of this life, man seems to stand midway between the wild beasts and the angels. How close together come wild beasts, devils and angels in the temptation of Jesus, and how close together in unaccountable alternation, do they come in our poor agitated human hearts! Desperately, devils and angels strive for the mastery of a man's soul. Now one seems to have the upper hand, now the other. Angels do not confine themselves to particular persons; neither do the devils and the temptations which

rise out of darkness. In all charters we behold this ancient battle being waged.

It is the poetry of truth when we are told that Michael and the devil disputed over the body of Moses, for the powers of the heavenly world and the power of the dark world of evil contend over the body and soul of every man. Both devil and angel are deeply interested in man; they both come to him as they came to Jesus and offer all they have to give. In the *Marble Faun* Hawthorne describes the beautiful statue in the Sculpture Gallery on the Capitoline Hill representing the soul and its choice between good and evil, a child clasping a dove to its breast and assailed by a serpent. The symbolism of this allegory fits everybody. A tale of human life which centers about the temptation of a human spirit is never out of date, whether it be the story of Joseph in Egypt, or that of the last popular novel.

The Christ of the Gospels and the Christ of history, as the prophet Isaiah painted Him, was a man of sorrows and acquainted with grief. Because Christ commenced the working of His miracles at a marriage at Cana of Galilee, some have tried to have Him fill the role of a jovial good-natured sort of person who went through life having, of course, His struggles and trials, but with much laughter and singing. This is contrary to the fact. He was in truth a man of sorrows and acquainted with grief; lonely in His absence from Heaven; lonely in the inability of His closest disciples to sympathize with Him and understand His redemptive purposes; lonely in suffering the reproach of the world and the infidelity of His friends; and loneliest of all in treading the winepress alone and drinking the cup of the world's iniquities. He is the great Agonizer, and His earthly ministry closes. . . with the prayer of Gethsemane and the interrogation of Calvary—"Why hast Thou forsaken Me?"

Yet we are not to think that Christ was without His joy. It was not the mere creature joy, of sensation, but the joy, the deep joy of overcoming evil. For the joy set before Him, we are told, Jesus endured the Cross, despised the

shame and is set down at the right hand of the Majesty of God. The full cup of His joy was lifted to His lips in the glory of His Ascension, when by reason of His having humbled Himself unto death, and made Himself of no reputation, God highly exalted Him and gave Him henceforth the name which is above every name. But there were moments in Christ's earthly ministry when He had a taste, or a foretaste, of that deep joy of resisting temptation and overcoming evil. When the Seventy came back with the announcement of the success of their preaching in the name of Jesus, Jesus rejoiced in spirit and exclaimed, "I saw Satan as lightning fall from Heaven." Again, when the Greeks came to inquire for Him, and in their coming He saw the first fruits of the Gentile world, He cried out, "The hour is come that the Son of Man should be glorified." When he expostulated with Peter for striking off the ear of the servant high priest, and told him to put up his sword into his sheath, He said with all calmness, and even with a note of joy, "The cup which my Father has given Me shall I not drink it?" and this was just following the prayer of His bitter agony, "If it be possible let this cup pass from Me." His last cry on the Cross, "It is finished," was not a cry of despair or surrender, or disappointment, but a cry of triumph and triumphant joy which still echoes in time and in eternity.

The joy set before Christ was the overthrow of Satan's Kingdom and the salvation of immortal souls. He said that the angels of Heaven rejoice over one sinner that repenteth. How much more must they rejoice over the victory of Him who makes repentance and salvation possible. And how much more must the Saviour Himself rejoice when He brings home the sheep that was lost. When Christ returned to Heaven, triumphant over sin and hell and death, I doubt not that the angels who sang at His coming in humility into the world, now rejoiced at His triumphant return. It was a return of a great Conqueror, and Christ in the Ascension, exalted to the right hand of God, received a welcome such as no Caesar, or Pompey, or Augustus ever had along the Appian Way or at the gates of Rome. It must have been a welcome to which could well be sung the words of the twenty-fourth Psalm:

Lift up your heads, O ye Gates; and be ye lifted up, ye everlasting doors; and the King of Glory shall come in. Who is this King of Glory? The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of Glory shall come in. Who is this King of Glory? The Lord of hosts, He is the King of Glory.

All this future and ultimate joy of victory over evil is summed up in this brief record of Matthew and of Mark that when Christ's battle was over the angels came and ministered unto Him. We have followed Jesus through all His battles as they are recorded in the New Testament. Here and there, as He struggles on His solitary arena, we have heard a cry uttered, or a blow fall, which has reminded us of our own struggles, of cries which we ourselves have uttered and blows that we ourselves have felt. This is the magnet which draws us to Christ, that He Himself was a Struggler, that He bore our nature, that although not tempted in all ways, yet in all points as we are, and having suffered, having resisted unto blood, having met and known the worst that there is in evil, and conquered it, He is able to help us in our struggles.

At the end of His battle His joy is set forth in the ministry of these angels. One of them came to Him again at the close of His last temptation in Gethsemane, where Matthew tells us that there appeared a great angel strengthening Him. I sometimes wonder what that angel did to strengthen Him. What words did he utter, what sentiments did he employ to hold up the spirit of our Lord as He entered the dark valley of the shadow of death, so that all who follow Him should never need to walk alone? I like to think that that strengthening angel reminded Him of the joy set before Him, that deep and painful as were His present sufferings, they were not worthy to be compared with the joy which would be His when He had opened the gates of the Kingdom of Heaven to all believers. The shining of that lamp of joy led Christ through Gethsemane, and up to the Cross on Calvary, until He cried out with a shout that shook Heaven and earth and hell—"It is finished!"

There is much in these repeated temptations of Jesus which is beyond our own experience and probation. But when we come to what happened at the end of them, the visit of angelic spirits, we think we have something not altogether remote from our own life. When we have chosen the good and rejected the evil, when we have put aside the temporal with its glitter and its show and its subtle infatuation and insinuation, and have chosen the eternal and the invisible—then our natures are lifted, as it were, into fellowship with Heaven. We feel a happiness and a joy which can be felt only at such moments, and which flows only from the fountain of our struggles for right and our denial of evil. Angels, we say, come and minister unto us. Not a man here today who has not tasted at least a few drops of that joy which wells up

within the soul of him who, strongly tempted, has resisted to the end and has put his enemy under his feet.

But do we speak only in a metaphor? These were real angels who came to visit Jesus. I have no doubt that such celestial beings exist. There is no reason to think that man has a monotony of the continent of rational creation. Between man and God there may be as many gradations of being and creature as between man and Saurian.

Henry M. Stanley, in his engrossing autobiography, relates his earlier days, his running away from England on a ship, his enlisting in the Confederate Army and his capture at the battle of Shiloh. He was taken to Camp Douglas at Chicago. One day he was playing cards with a companion, when he suddenly felt a gentle stroke on the back of his neck, and was unconscious. The next moment he was in Wales again at the farmhouse of his aunt, where he had lived after fleeing the almshouse. He stood by the bedside of his aunt who was sick unto death and was telling her that he had no grudge against her for sending him at so tender an age to shift for himself in Liverpool, and that what had happened to him since had happened because it had been decreed. With that he put forth his hand to bid his penitent and dying aunt a farewell. He felt the clasp of her hand, a murmur of farewell, and then awoke. He was still in the same position, the cards in his hand, his companion opposite him. He said to his friend, "What has happened?" "Nothing has happened." "Oh," Stanley said, "I thought I had been asleep a long time."

On the next day, his aunt Mary died at the farm in Wales. Stanley has an interesting explanation of that experience, which is as follows:

I believe that the soul of every human being has its attendant spirit, whose method of action is by a subtle suggestion which it contrives to insinuate into the mind, whether asleep or awake. The swift darting messenger stamps an image on the mind and displays a vision to the sleeper. There are many things relating to my experience existent which are inexplicable to us, and probably it is best so. This deathbed scene projected on my mind across 4,500 miles of space is one of these mysteries.

Reading these words of Stanley about his supposed attendant spirit, and thinking of his own forlorn and tragic childhood, my mind reverted to that passage in Matthew 18:10, when Jesus, in answer to the question of the disciples about who was the greatest in the Kingdom of Heaven, took a child and set him in their midst and said, "Except ye become as little children ye cannot enter into the Kingdom of Heaven." He warned

men not to despise one of these little ones, making it plain that He seeks their salvation as the shepherd of the ninety and nine seek the sheep that was lost. Christ not only seeks them Himself, but these little ones, He tells us, have angels charged with their welfare, and who in Heaven stand before God and see His face and obey His word to do it. In Heaven there are angels who ever behold the face of my Father which is in Heaven. It is a great passage, at once touching and sublime. God knows, little children need guardian angels, and it is a comforting thought to think that they have them. Most of us here today have kind fathers and mothers who were to us as guardian angels shielding us from the hurt and harm and sin of the world, so far as they can do so, and teaching us how to go.

But we wonder how it is, not only with children, but with all men? Is there such a thing as a guardian angel? When Peter escaped from the prison, and was knocking at the door, and the little damsel ran to tell the praying disciples he was there, they could hardly believe it, and said it was his angel. It is rather an open question whether or not the Scriptures teach the doctrine of guardian spirits. Certainly, of all those so-called extra Biblical doctrines which the Roman Catholic Church has grafted on the tree of Revelation, this doctrine of attendant and guardian angels is the least repugnant to our mind. There used to be an old idea that the angel who let Peter out of the prison was his mother. Certainly, if such a task is assigned to those who have passed from this world into the world to come, a good mother could qualify for it better than anyone else. And we like to think, at least, that they compass us about and follow us with their prayers, rejoicing over our successes and grieving over our hurts and wounds, and grieving most of all when we yield to temptation and turn away from Christ. When Theodosia Burr, the beautiful and gifted daughter of Aaron Burr, and who afterwards perished at sea, thought that the end of her life was at hand, she wrote to her husband, the Governor of South Carolina, and said, "If it is permitted, I will hover around you and guard you and intercede for you." There is something in such a ministry which appeals certainly to affection, whether or not we can say it is based upon the sure foundation of revelation. Man is a spiritual being and his welfare is dear to God. These angels, as ministering spirits, are described all through the history of redemption as going forth in great crises to help not only the Son of God, but those who had put their faith in God. Perhaps the trouble is not that we live

in a new dispensation, but that heaven and its inhabitants are veiled from us with the thick curtain of worldliness and materialism. Elisha prayed for his servant, "Open the eyes of the young man that he may see." Perhaps if our eyes were opened, we might see the bright hosts of heaven.

Newman in his great poem, *The Dream of Gerontius*, imagines a guardian angel bringing the soul which it has been commissioned to attend safe at last into the presence of God. If it should be permitted to you and me to arrive safe at home before the throne of God, and if there is now watching over us, endeavoring to plead with us, wounded with our wounds, rejoicing in our successes, grieving over our failures, our falls and our transgressions—what an experience it would be in the land of the redeemed to meet our own guardian angel and hear from his lips the moral history of our life.

But whatever may be said out of practical experience and divine revelation for the ministry of the holy angels, it is not possible that any of us should read this conclusion to the record of the temptations of Jesus, that the angels ministered unto Him, without feeling that in the experience of Christ there is something which we ourselves can repeat. Whoever casts Satan under his feet will have a visit from the angels. There is one angel, at least, whom all men may know; it is the angel of Heaven's benediction and of the soul's happiness which comes to visit a man and to minister to him when he has resisted and conquered the tempter.

Outside of the four Gospels, where the soul-struggle of Christ with evil is described, there are few pictures of the battle of the divine with the evil in the human heart so clear and so vivid as that which Victor Hugo paints of his hero, Jean Valjean.

The ex-convict and jailbird, after a score or more of years had succeeded in blotting out his past. All that he had made was only a hole in which he had buried his name. He had become the mayor of a provincial town, a manufacturer whose chimneys smoked as far as the eye could range. His deeds of mercy and kindness had made his name blessed among the poor and unfortunate. Jean Valjean, the Toulon convict, the dangerous criminal, was forever dead. But one day he came suddenly back to life. The honored and prosperous mayor learns that in a neighboring town an old man, arrested for stealing a branch with apples, had been discovered to be none other than the long sought and notorious Jean Valjean. The news precipitated the crisis in the soul of the real Jean Valjean. Should he keep silent, and let the innocent old man be sent to the galley, or should he go at once and reveal himself as Jean Valjean? His first impulse was to go, but his soul recoiled in horror from that first heroism. Should he remain in paradise and be-

come a demon, or go to hell and become an angel? When he went to his room he put out the light and sat in darkness for it seemed to him that God was looking into his soul. If he were only young again! but to be addressed in his old age as "thou" by any one who pleased; to be searched by the convict guard; to receive the galley-sergeant's cudgellings; to wear iron-bound shoes on his bare feet; to have to stretch out his leg night and morning to the hammer of the roundsman; to submit to the curiosity of strangers, who would be told, "That man yonder is the famous Jean Valjean, who was Mayor of M. sur M.," and at night, dripping with perspiration, overwhelmed with lassitude, their green caps drawn over their eyes, to remount, two by two, the ladder staircase of the galleys beneath the sergeant's whip.

No wonder that his soul recoiled in horror. The cup of bitterness was held to his lips, but he thrust it aside, with the instinct of self-preservation.

Out of a secret closet in the wall he drew a blue linen blouse, an old pair of trousers, an old knapsack, and a huge cudgel shod with iron at both ends. These were the last threads which attached him to the old Jean Valjean. He threw them into the fire, and then seized the candlesticks which the bishop had given him and flung them into the flame. But a voice said, "Jean Valjean, there will be many voices around you which will bless you, and only one which will curse you in the dark. All those benedictions will fall back before they reach heaven, and only the malediction will ascend to God." This made him take the candlesticks out of the fire and replace them on the mantel. All through the night he fought his awful battle, until, in the morning, his servant told him that the carriage he had ordered to take him to the town where the old man was on trial was at the door.

The next day as the President of the Court was about to pronounce sentence, the true convict stood up before the Court and said, "I am Jean Valjean." When some thought that he was mad and others pitied him for the sacrifice he had made, he said, as he left the court-room, "All of you consider me worthy of pity, do you not? When I think what I was on the point of doing, I consider that I am to be envied. God who is on High looks down on what I am doing at this moment, and that suffices."

Yes, always the man to be pitied is not the man who is willing to suffer for the truth or the right and to keep his soul unstained and pure, but the man who is frightened or beguiled by the tempter, and for the sake of a little portion of this world, not to speak of the whole world, falls down to worship him. The man to be envied, as Jean Valjean well put it, is the man who knows the approving smile and the approving voice of Heaven. If all other voices

praise, but only your own condemns you, that one will drown all the others.

When you stood with your back to the wall and fought with some beast of appetite until you hurled it from you with its power broken; when by the open grave where you had laid away the loved form that was the incarnation of your hopes and dreams, instead of cursing God, you said, "Thy will be done"; when by the wreck of your plans and ambitions, instead of closing your heart against God and against man, you said, "We have received good at the hands of the Lord, shall we not also receive evil?" when instead of going on blindly and wildly in some course of injustice or wrong towards a fellowman, you turned to confess your offense and asked forgiveness; when you found yourself the victim of some base act of treachery or infidelity, and your anger burned like a furnace seven times heated, and your soul cried for revenge—"An eye for an eye and a tooth for a tooth"—but in a better moment you said to that spirit of hate and revenge, "Get thee behind me, Satan!" and freely from the heart forgave the offender, then, tell me, was there not in your experience something which can best be described by the evangelists lovely saying that the angels came and ministered unto Him?

When in *Pilgrim's Progress* Christian had endured his trial, and given Apollyon the mighty thrust which made the black fiend spread his wings and fly away, he sat down on the grass to rest and dress his wounds. Then there appeared a Hand which had in it the leaves of healing, and these Christian took out of the Hand and applied to his wounds. Wounds which had been received in resisting evil can always be healed. A Hand, now invisible, is extended down to touch those wounds with the leaves of the Tree of Life which is for the healing of the soul. The only wounds which cannot be healed are the wounds of infidelity, of cowardice and of despair.

"Then the devil leaveth Him and the angels came unto him." Always will the tempter eventually leave those whom he has tempted, his victims as well as his conquerors. But, alas! how differently he leaves them. His victims he leaves scarred, broken, fallen, degraded, besmirched, despairing and burning with remorse. He leaves them for he has no further use with them; he leaves them as he left Judas in his remorse and despair. But the souls who, like Christ, have withstood Satan, lifted the mask from his face and overcome him, the souls who have flung themselves for refuge upon the eternal God and His word, them the tempter

leaves as he left Jesus—weary, fatigued, but erect; undefiled by his touch and unscorched by his flame, and with angels ministering to them.

* * *

The Unconquerable Christ

P. S. Henson, D.D., Baptist, Chicago.

He shall not fail nor be discouraged.—Isaiah 42:4.

The mountain tops caught the sunlight long before the valleys below were illuminated. The Prophet Isaiah stood on the mountain and his prophecies were among the earliest and most magnificent. He was a Jewish Christian and a man of grand character. The Old and New Testaments were indentures. Brought together they fitted exactly. The prophecy had become history. The astronomer was delighted when his calculation was proven true, and Christians had abundant occasion for joy, knowing as they did that the promise of the Old Testament had become fulfilment in the New. The Lord Jesus came on time. It had been said that the seed of the woman should bruise the serpent's head. Eve possibly thought that Cain, her first-born, was the seed of woman referred to. She was disappointed. Time passed. To Abraham the promise was repeated. Job, Moses, Jacob, Daniel, and Isaiah all had divine assurances that they must "not fail nor be discouraged." Years rolled by. The fullness of time had come, and lo! the beaming star, the Christ is born, and humble shepherds and wise men adore Him. He had come on time. In the manner of His birth, betrayal, and death, the parting of His garments' and the casting of lots prophecy had in the minutest details been fulfilled. He was a man of sorrows and acquainted with grief. Men went to Him sneeringly, temptingly, and with conundrums. With a single cut of the sharp blade of truth He severed the Gordian knot. Easily, calmly, majestically, and magnificently He met every emergency. The temptation in the wilderness was the crisis of destiny for the universe, but He did not fail; He rose out of the struggle victoriously. Then came the agonies of the garden, the sad and bitter journey to Calvary, and seeming death. Those that loved Him best smote their breasts. It looked as if He had failed. But He did not fail. He had risen triumphant, a conqueror. Those who yearn to lead better lives should "not fail nor be discouraged." They could safely place all reliance on the promise of God.

FLASHLIGHTS

By Edwin Whittier Caswell, D. D., Middletown, Delaware

**Redeeming the time because the days are evil—
Eph. 5:16.**

"Every hour for Jesus" is a good motto until we reach that country where there is no measurement of years, no changes in life except in growing more and more like Him.

The life of Theodore Roosevelt illustrated our motto in his most intense character, improving every spare moment of time. He lived in deeds enough to cover a century of years. It is said that he was written up six months ahead upon many vital themes, being therefore always ready in a moment to give his views about his ideals. One day, having an engagement to lecture in Boston, he was informed at the depot that, owing to a terrific snowstorm, no trains were moving. Hurrying home, he recalled his stenographer, spent three hours dictating a magazine article for which he realized one thousand dollars. He understood the way of turning a disappointment to good account. Time was money to him that day, but time is golden to all who seek to redeem every hour. Such moments of precious time are utilized and changed into pearls of character, gems of achievement, shining in our crown of glory.

Saying "if I had time" is no excuse for duties undone, opportunities unimproved. Regrets over a wasted past and neglect to improve the passing present produce lives fit for the scrap heap, floating derelicts without the freight of character or the hope of harbor. Living means the survival of the fittest, while the selection is made by the eternal laws of God.

Father Time will not grant us any extension for wasted years or failures to keep our promises. We can make each hour of the coming year blossom into beautiful flowers of service in the garden of the Lord, by becoming a miser of the moments of time. Your remaining years may be brief; therefore do quickly what you desire to do; the end of this year may be the end of life. It is thought that one-third of a life of seventy-five years passes in sleep; another third is given to exercise, eating, rest and recreation, leaving you only twenty-five years for real activity, which,

when passed, seems like a dissolving cloud. How wise, therefore, to take an invoice of your soul's possessions at the opening of a new year. If you are bankrupt, you can insure your everlasting life and receive a paid-up policy that our Lord has offered you, so that ever after you may be laying up treasures in heaven.

**Learn of Me, for I am meek and lowly in heart,
and ye shall find rest unto your soul.—Matt.
11:29.**

It is not in us but in Him that we find the source of deep, pure, humble spiritual rest. How true it is:

That every virtue we possess
And every conquest won,
And every thought of holiness
Are His alone!

The diligent, teachable soul drinks in His brimming cup of wisdom and knowledge for its highest ideals, as the earth absorbs the sun and shower. We can of ourselves do nothing; "It is not I but Christ that liveth in me." Self-sufficiency clogs the channel to the flow of Divine power. When we are

Feeling little and nothing at all,
Jesus becomes our all in all.

We kneel, how weak; we rise, how full of power. We become conscious of the importance of fellowship and partnership with Him. We know that God is in Christ and Christ in us, evermore abiding in unity, bound by the cords of love. It is then we have the power to practise the presence of the Master, showing forth His light to men. Let us therefore humble ourselves in Christlike meekness that we may be exalted in Him, inheriting earth and heaven. He made Himself of no reputation that He might lift a race to exaltation. How blessed that we may be one with Him whose Name is above every name.

We cannot change ourselves into His image; He transforms our nature into His likeness and character, His joy and peace. This is the glory of growth, as we are living and reflecting the life of Christ. The closer one lives to Christ, the more we will become like Him. Sin cannot stand in His presence. The blind unbelief of the world cannot see Him,

but *ye* see Him and are changed into His beautiful being.

Give and it shall be given unto you.—Luke 6:38.

Giving to the starving people of China and Europe will be like grain sown at the flood of the River Nile; it will return to you after many days in harvests of pleasure and prosperity. True giving is like Lowell's Vision of Sir Launfal in search of the Holy Grail:

The Holy Supper is kept, indeed,
In whatso we share with another's need;
Who gives himself with his alms feeds three,
Himself, his hungry neighbor and Me.

Maeterlinck's *Bluebird* is an allegory of the child's Pilgrim Progress in ministering to others. Two children are sent forth to find the bluebird which a sick child needs to make her well and happy again. Searching everywhere, they never found the right bluebird. On returning home, Tyltyl says, "I will give her my dove." As he takes it from the cage, he cries out, "Hullo! Why, he's blue, much bluer than when we went away! This is the bluebird we were looking for and he was here all the time."

When happiness is sought for self, it is never really found; the true principle is to lose our life and find it again when we share our treasures with another's need. The birds one gives away become blue and fly back again when the mission to others is ended. Joy is in doing good as Jesus did, ministering, saving and blessing mankind. Luxuries and selfish pleasures never made a hero. Chasing after the beautiful plumage of birds of fashion, wealth, and honors of the world never satisfy the soul; they wither and die when caught. The real bird of Paradise is in your own soul, when you are willing to give to help suffering humanity. Some day your benevolent spirit will be wafted upon its angel wings to its native skies, where the inhabitants never say they are sick, starving and dying. The real fountain of joy is within you when you open the door for Jesus for your Lord's indwelling. Then, like Him, you will give to live, you will become poor, making many rich; having nothing, yet possessing all things. You will find your real self by following His example of self-sacrifice.

So many are like the man who sold his farm to search for diamonds, while acres of diamonds were found by the purchaser of the property. Surrendering all to Jesus, we find all in Him and He helps us find His needy children all over the world.

He shall dwell on high. . . . Thine eyes shall see the king in his beauty.—Isaiah 33:16,17.

What does it mean to dwell on high? It is a great matter to get clear and definite spiritual conceptions. There is a hazy and sentimental way of talking about religious improvement that leaves no satisfactory or explicit impression upon the heart. The world has its theories and dreams of self-government; but they do not lift men higher or make them better. It is not improvement or elevation we want—it is resurrection. The Scriptural conception of a higher life is not so much a higher life, but the highest life. It is not raising up—it is resurrection. It is not trying to do a little better every day, but it is finding out our complete failure and helplessness, and by one decisive act dying forever to all our strength and goodness and rising as from the grave to a life wholly divine through our union with the Lord Jesus Christ, and henceforth living, not a little higher, but in the very heights where He lives, and reckoning ourselves to be dead indeed unto sin but alive unto God through Jesus Christ our Lord, and even sitting world even as He.—*Rev. A. B. Simpson.*

with Him in heavenly places and being in this

Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be My witnesses.—Acts 1:8 (R. V.).

The purpose of public worship is to bring us into fellowship with the Living Saviour; and there is only one way of effecting this. It is a law of God's operation that He never acts upon a human soul save through the instrumentality of another soul. He moved Germany through Luther, Scotland through Knox, England through Wesley; and when He spoke to you, was it not through some human messenger—parent, teacher, or friend? Here lies the *raison d'être* of the Holy Ministry and the preacher's office. What the Church needs is His tender compassion for the souls of men, preachers who know the Lord Jesus and share who hold aloof from worldly entanglements and contentions, and devote themselves to the study of the Word, and out of the fullness of their sanctified knowledge testify simply and wounds, comforted their own sorrows, and lovingly of Him who has healed their own made their own hearts glad. Life is very hard in these days, and men are hungering for Christ, whether they know it or not; and whenever a preacher appears who can declare Him, they gather to him with eager hearts.—*Professor David Smith.*

PRAYER MEETING SERVICE

By A. William Lewis, D.D., Bend, Oregon

Man Loves the Truth

John 8:31-39

THE superficial are not often accurate. Under the snow and the soil of the Alaskan valleys the gold dust may be concealed from the eye of the farmer. A sensational writer may startle America with the "good copy," that American college are the "nurseries of drunkenness and immorality." A neurotic may write in magazines the wild imaginings of women at forty, the "dangerous age." The cynical may declare that all society is going to the devil, that human beings are becoming more and more the incarnation of deceit and self-indulgence. It has been said that the Church of Christ is dying, and even now dead. Those of deeper insight and fuller knowledge are sure that the world is getting better, and that the Church is now exerting a far greater influence for good and for God than ever before. One hopeful sign is that man really loves the truth, if he can find it. He does find it in perfection, suitable for human nature, in Jesus Christ.

James Bryce, the ambassador from the "Court of St. James," in writing the preface to his revised edition of "The American Commonwealth," gives his valued opinion. "The forces working for good seem stronger to-day than they have been for the last three generations." The next generation, now our young people so often maligned, will be yet greater lovers of the truth. That hatred of sham and ceremonialism is frightening many these days. The flappers love Jesus as the impersonation of truth just as truly as did their parents, who were even sanctimonious. Under the flippant manners the gold of truth lies rich and dependable. They love the truth.

Man is remarkably gullible, but in his inmost heart he hates hypocrisy, out of the Church as well as within it. He loves the sincere, honest person, even though opposed to his beliefs. When Christ appeals to man's love of the truth, He touches him at his best. "Ye shall know the truth; and the truth shall make you free."

The Bible is the most popular book to-day, as it has been, the "best seller." This is because men know that it gives us the truth about human life, as it is and as to what it can be. It is true to man's highest and best interests. Other books have a passing charm; but the Bible endures from century to century, the best loved of all. It is the bread of life to all that desire to know life and live true life. Sir Walter Scott on his deathbed said, "There is only one book, the Bible."

Jesus Christ is man's hero, because He was true, true to man and true to God. Pilate thought of truth in the abstract, and asked, "What is truth?" Jesus revealed truth in the concrete, and gave the answer, "I am the truth." For the truth He lived and for the truth He died, ever true to His convictions. Man is thirsting for the truth, not philosophies about Christ, not for theologies, but for Christ Himself, the living truth of God.

First of all we must believe in the historic Jesus

of Nazareth. Then we must believe the truth that He spoke. If these words find us, revealing our inmost nature, leading us toward the inborn aspirations towards God, then we have all the evidence we need, that Jesus was all He claimed to be, the eternal Son of God, and the Saviour of man. Millions have found it so. Gladstone said, "One example is worth more than a thousand arguments." As we follow Christ He becomes more and more real to us, our very life." "He has abolished death, and brought life and immortality to light in His Gospel."

Leaving First Principles

Hebrews 6:1-12

TWO dangers threaten the building of character. Some try to build without a sufficient foundation; and others continue laying the foundation. We must guard against the rocks of Charybdis and Scylla, with the whirlpool between them. Having laid the foundation in Christ, we must build upon it, build above it, pressing on to perfection.

When a person begins to build on a waste lot, or on a dump, he must first clean up the site. Those delaying to build on Christ for years find much to clean up. This is repentance from the past sins and follies. John's first text was, "Repent." The first recorded text of Jesus was "Repent." Peter's text at Pentecost was "Repent." Having done this we should leave off mourning over the past, in order to build up for the future. We do not need to repent again, for it means a turning from the wrong to the right. Resting on Christ, we have our work to do, our building to make. The carpenter does not discredit the foundation, when he builds upon it. And the more he builds the greater the honor, the confidence.

The Epistle to the Hebrews lays stress on the right belief in baptism, in ordination, in the resurrection of the dead, and in eternal judgment. This is fundamental; but we must get away from this, pressing on to perfection. Some are always talking about orthodoxy in theology, singing hymns of repentance and of the "first principles." Jesus did not attempt to prove even the existence of God, or of immortality. He took these fundamental doctrines for granted, as a foundation on which to build. Religion is prone to become stereotyped, in standardized ceremonies, in standardized beliefs, in a standardized Church. We must get beyond these, above these; and on these build up a true spiritual edifice, a very temple of God.

The farmer is not satisfied merely to have good soil and good seed and plenty of rain and sunshine. He expects the good seed to grow and bring forth herbs and grain and vegetables. The Holy Spirit of God gives us true beliefs and helpful ordinances; but these are not the end, only the means to the end. From these we are to press on to a fuller life, a more fruitful life, one more honoring to God.

Many see only the forms and symbols, and fail to grasp the inner meaning, the spiritual truth thus ex-

pressed. They take the literal meaning and stop there. "The letter killeth; but the spirit giveth life." The prophecy of the coming of the Messiah in Isaiah Ninth and Sixth was taken to refer to a temporal kingdom; and Jesus could never get His disciples away from that lower meaning to the higher, that the Kingdom of God is spiritual, transcending the material, permeating the temporal, vitalizing the symbol of sovereignty. The scientist studies the material heavens; the spiritual man reads the spiritual lesson written in the heaven. Astrologers saw in the star a conjunction of the planets; but the wise men saw in it a guide to the Christ of God.

Some Christians build upon Christ; and then erect upon this great foundation a little shack of a life, fitting only a tramp. On a foundation sufficient to bear all heaven and earth, they build a character that is puerile, and achievement that is trifling. "We are persuaded better things of you . . . that ye be not sluggish, but imitators of them who through faith and patience inherit the promises."

Man's Strategic Moment

Matthew 19:13-15

OPPORTUNITY has wings. It often returns to us; but every time it has less of possibility. The candle of the young life never grows longer, but always shorter. Herophile appeared before Tarquinius, king of ancient Rome, and offerted him the Sibylline Books. When he refused to buy, she burnt three and offered him the six remaining at the same price. Again he declined; and again she burnt three, and offered him the three left at the same price. In curiosity he purchased them; and then too late he found they contained the best wisdom of earth. It is American to say, "Get the best and get it quick." If God is worth knowing and obeying, He is worth more the earlier. "Remember now thy Creator in the days of thy youth" (Eccles. 12:1).

Youth is man's strategic moment. This is the beginning of influence and the beginning of growth, The dual life is pulling both ways. The animal desires are at their strongest. The bribes of the world are the most alluring. The superficial appearances are about all that are understood. The spiritual forces are weak. The unseen is too vague and visionary to weigh against the palpable. The flesh and the spirit contend for the mastery; and the odds are against man's higher nature. But it is easier to choose before habits are formed, habits that yearly grow more set. Jesus saw the strategic import of youth, of the young life, the younger the better.

Prevention is better than cure. A wise father asked his boy to drive a nail into a piece of wood. "Pull out the nail." Next, "Pull out the hole." A young person should stop and think before he punctures his hopes and happiness with inextricable and irremediable holes. A fool might sow weeds in his garden; but a wise man would not. It is the utmost folly to "sow wild oats" in youth. This is strategic.

Youth is the time to learn. Seldom can a person completely recover from the handicap of ignorance and illiteracy. The ignorant are narrow. For education and character man should be caught young.

Some people pity "Ministers' sons and deacons' daughters." It is false to say the early influence is a handicap. One case in a hundred is conspicuous, more than one in ten in other homes. Exhaustive research has been made; and the facts are immensely in favor of the Ministers' children. The census re-

turns of America reveal the reassuring truth. D. O. S. Lowell states that Ministers' sons win special distinction two hundred times as often as the average, and that in "Who's Who in America" there are about eighteen to one of other men's sons.

If a man wants to raise a straight tree, he will not bend the twig for years and then try to straighten it. Many children are marred and deformed morally and spiritually in the days of their youth.

Man's life consists not so much in acts as in habits. Modes of thought, trends of desires, and lines of action are formed early and are very persistent. Early, man is inclined either to the good or to the evil. The animal nature, if it is allowed to control us, makes us more and more a slave to the things of the flesh, like the proverbial spider's web. An early love for the good and for God makes man immune to evil, the hope of parents. This makes it easier and a greater joy continuously to serve God. A child of three years ought to love Christ. The "mothers of Salem" brought theirs.

Humane Compassion

Luke 10:25-37

THE parable of the Good Samaritan teaches the divine lesson of compassion. It is the watchword of the Church. It is the ideal of Christianity. It is inborn in every normal human being. It is a sparkling jewel, crystallized in the spirit of Jesus. Human compassion is divine compassion humanized. Every true heart responds, "He that showed mercy . . .

Jesus taught that religion was of the heart. This truth characterizes the Sermon on the Mount. Outward conformity and dead deeds do not make religion. The Pharisees outwardly conformed, but inwardly were sepulchres. The pure in heart see God. Not what we eat but what we love counts.

Proper ceremonies of religion and worship are important; but love for our fellowmen is infinitely more important. The priest officiated in the Temple worship; but he passed by on the other side. The Levite was a janitor of the Temple, but he too passed by, when human need called him. The Samaritan never went to the Temple in Jerusalem; but he had the heart of a man. Jesus stated the general truth, "Inasmuch as you do it to one of these you do it to me." Compassion is the heart of religion, like the compassion of God.

Theology is not religion, nor does it advance Christ's kingdom. Humane compassion is the leaven that spreads in the lump of humanity, and vitalizes human nature with the spirit of God. It is this touch of human life, leavened with the spirit of Jesus, that wins to God. "Stir up this gift of God that is within you."

A bird sits with both feet on a live wire; but, if it touches also a wire from the earth, it receives the full charge. Some people cling with both hands to God. It is when we with one hand grasp a needy human being that we receive the full charge of grace divine. This did Jesus.

There is an old legend of "beautiful hands." It is not the hand that is washed in the brook, nor the hand tinted with red, nor the hand garlanded with flowers that is not most beautiful; but the hand that gives help to the poor."

"If ye love them that love you, what credit?" "Bless them that curse you." Like Jesus, let us see in every human being an immortal soul. "He had compassion on the multitude."

OUR SERIAL

A Story that Deals Effectively with Some of the Crucial Questions that are Now Disrupting the Church of our Lord Jesus Christ

The Clamping of Shackles

A NOVEL

By
Professor Glenn
Gates Cole, Litt.D.,
Wheaton, Illinois

Author of
Jungle Poison



ITH the best grace he could summon, Harker set himself to hear Wanda's story of John Lewis. That it would prove to be much like many other such things that came into a preacher's life, as he went here and there among his flock, was to be expected. Peyton had come to accept with nominal concern much of his followers' troubles. He had found that many things which seemed of crushing consequence to one might through wise counsel and a show of sympathy, be transformed from the seemingly unbearable burden into a task of magnificent courage and victory. And so, despite Wanda's ambiguous warning, he set himself to listen. Presently she began:

"I was a girl of seventeen then. So you see I am ten years older than John Lewis. I went away to the university about that time, and so had only occasional glimpses of him afterwards, although in many ways I knew much about him and his conduct. I knew his parents quite well; and before her death his mother confided much to me that I believe she did not tell to any one else. I shall not attempt to tell it all, but merely sketch John's part of it.

From babyhood, Mrs. Lewis planned that John should be a preacher. It was a case of modern Hannah and her Samuel. Although her husband was a very worldly man and little interested in anything other than money-making, she surrounded the child with such influences that she was satisfied he would never be the crass materialist his father was; but instead

VIII.

The Fall of John Lewis

"There seems to be a peculiar fatality about those theories and they take full possession of their victims. I have observed it in your case, as I once experienced it in my own, and know what it means. If there is a tendency to viciousness, or irresponsibility, or hypocrisy in a person, it becomes a spur and a goad to develop it. Confirmed in the absolute truth of those opinions, there is no balancing power left to save. One is like a powerful engine whose governor has broken down."

would become the splendid spiritually-minded man she planned. He came up to the high school, a clean, honest boy, industrious and exceptionally intelligent. His first two years in the high school marked him as a brilliant student; and this, together with his honorable Christian life, made his mother exceptionally proud of him.

"The first indication of evil was observed by his mother during his Junior year. It was his refusal to attend Bible school, along with a rapidly developed tendency to undue frivolity which interfered with his scholarship. It was a sudden and powerful ending of her fondest anticipations.

"After several ineffectual attempts to get at the root of the lapse in character and conduct, she finally found the cause. He rudely scoffed at the Bible, and said that his high school principal could write a better book himself, and one that had fewer scientific mistakes in it. Nothing she could say would counteract his lack of faith, nor change his attitude toward sacred and religious matters. Through the teacher responsible for his deterioration, the entire high school became much the same, and this association was a strong influence to hold him to his new ways of conduct. The 'gang influence' among these young people had been organized against morality and righteousness, and he went with the gang. His social life took on a stage of frivolity and viciousness that severely taxed his mother's forgiveness. In her weakness, she could do nothing. An appeal to the father of course produced no effect other than in giving

the son an impression that the paternal attitude was openly tolerant to his position.

"Mrs. Lewis next appealed to her pastor, your predecessor. But he confirmed, rather than corrected the errors which were at the foundation of the impairment of John's character. I think I told you before that he resigned his pulpit with us to accept one more at harmony with his views among the Unitarians. He informed Mrs. Lewis that the boy was merely progressive and naturally keeping up with the *best scholarship* of the times; and that it would be a decided loss to him to insist that he retain the obsolete views of the older generation concerning the Bible and social practices.

"John remained in high school and graduated the spring before you came to Central. He immediately announced his decision to go to college; but why he decided upon that course, since he was following dissolute habits that would interfere with scholarship, it is difficult to explain. Personally, I think he had a mixed motive: First, that the taste he had experienced of infidel learning made him stubbornly anxious to learn more of it; and, secondly, that in a college atmosphere he would find the opportunity to be free from the restraint of his mother in her attempt to constrain his wild excesses.

"Wisely his mother prevailed upon him to go to one of our own church colleges. With one exception his teachers were devout Christian men, very scholarly and well aware of all the dangers from radical pseudo-scholarship—"

"Thank you for the left-handed compliment, Wanda," interjected Harker at this point. Wanda flushed, but otherwise showed no heed to the interruption.

She continued: "The evident breadth of the knowledge of these men, and their charming personality, arrested John from the beginning. Here were teachers and student associates who had a different viewpoint from his high school experiences. It was like a new and unexpected world to him. He began to doubt some of his old tenets. Every one of his cherished beliefs and his once unshaken arguments shrank in affright from the plain, unvarnished truth which like a great searchlight flashed across his path.

"But along with this balm of healing was the virus of death. He had one teacher who rang true to his old fondly-cherished theorizing. It was the professor of biology. He was a man of no great ability, but having discarded the spiritual foundation for character, he anxiously substituted a crass morality and tried to build such an attractive personality upon it that it would stamp his position and teachings with the fruits

of truth. John found himself wondering at first why a person so out of harmony with the evident spirit of the institution had retained his position for twenty years. The real reason he did not know. He was not aware that the Trustees of the college, more money-wise than spiritually discerning, had gladly accepted him because he was the named incumbent of a splendidly endowed chair thrust upon them by a benevolent capitalist. Neither did he know that the Dean of the college insisted on retaining him because of his high scholastic degree which measured for acceptance by the vicious standardizing influences.

"In his bewilderment, John naturally felt very friendly to this exponent of his cherished views. The scientific theories he had espoused fitted so thoroughly into the science of biology as it was explained by this teacher that John could discern no possible error, and he had a conviction that it was true.

"Still, at times, he had doubts thrust upon him; not alone because of lack of harmony in the system, but because of the evident sincerity of his other teachers in views directly opposite. A single discordant element in the unity of an educational program works havoc to the undeveloped mind of the student. No college can build up truth and character so long as there are influences at work in the classroom which are antagonistic to truth and morality. And so John began gradually to drift back to his unsettling of faith, and more and more came to accept this one teacher as his guide. One generally comes to believe the thing he wants to believe."

"So far, Wanda," Harker interposed, "I do not see myself involved culpably in John Lewis' affair. It is very plain to me that if you are trying to imply that his evil life and criminal course was due to what you consider false teachings, this professor of biology is your scapegoat."

"You spoke too soon, Mr. Harker," she replied, smiling. "It was not that professor, but another man, who cast the deciding influence in the life of John Lewis. But wait until I bring the man into the spotlight."

Harker laughed with amusement, and Wanda continued:

"All at once John awoke to the fact that while his reason was satisfied by his acquiescence to his one favorite teacher, his conscience was not. Doubts had come into his life that refused to be banished by theorizing. He realized that the unconscious battle between truth and falsehood was not going in his favor.

He decided to appeal to an arbiter, hoping that the reinforcement thus received would help him to decide his course.

"While not regular in the correspondence, he till kept a semblance of contact with his mother. Most of his home touch was with his father, who, for financial reasons, had the most of his affection. But he did hear from his mother much oftener than he answered her letters. In one of these letters she had told him about the resignation of your predecessor, and your coming to the church. Among other things, she said you were exceptionally well educated, with years of university and seminary experience. In his dilemma, he decided to appeal to you."

"To me?" echoed Harker, amazed. "So far as I know I never set eyes on John Lewis. I fear, Wanda, you have the threads of your interesting story somewhat crossed."

Wanda paused a moment, and smiled at the evident consternation of her auditor. Then she continued:

"So, unknown to his mother, John appeared one night in Warburton, and registered under an assumed name at the hotel. For fear of being recognized in the streets by some of his friends, he decided upon a ruse to avoid such possible publicity and at the same time have a conference with you. He telephoned you that a student passing through the city was confined to his room by a slight ailment; and that he wished to have a protracted conference with you."

At this stage of the story Harker felt a strange wave of heat pass through him; and then found himself in a cold sweat. He needed no more of Wanda's story, but the girl continued relentlessly with it.

"You answered the summons, and for four hours that soul-deciding conference lasted. And the devil won, Mr. Harker! Really, I am going to be charitable enough towards you to say that do not accuse you of intentional evil. I doubt whether you really realized the price at stake. But being you, and believing as you do, and insisting as you do, in season and out of season, upon the infallibility of your destructive views, the results were inevitable. You confirmed every evil theory that John Lewis had ever accepted. More than that, you gave him the names of a score of books—assured scholarship authorities,' you called them. He did not return to college; but leaving the hotel under the cover of darkness that night, he went to Cleveland. Here he consulted the city library, and steeped himself in the dangerous theories of the books you advised until he could think of noth-

ing else. There seems to be a peculiar effect of those theories; they take full possession of their victims. I have observed it in your case—I once experienced it in my own—and know what it means. If there is a tendency to viciousness, or irresponsibility, or hypocrisy in a person, it becomes a spur and goad to develop it further. Confirmed as John Lewis was, in the absolute truth of those opinions, there was no balancing power to save him. He was like a powerful engine whose governor had broken down. Now, go to the jail and behold what you have done!"

For once in his life Harker was actually face to face with his responsibility through influence and careless teachings. Wanda, with dramatic power had pressed it home in a way that he could not evade. His usual ready excuses and glib arguments did not come to his defense. In a maze of physical uncertainty, due to an intellectual indecision, he did a strange thing. Without looking toward Wanda, nor saying a word of farewell, he arose and left the room.

Wanda gazed after him with misgiving. Finally she said to herself: "I wonder if I have been too harsh? I am afraid I have misjudged him. Still, nothing so far has impressed him with the dangerous nature of his teachings. Perhaps he needed this severe arraignment, after all. Still, I may have been too hasty."

* * *

What a bold religion this faith of Christ is! No human ambitions has ever touched the height of its aspirations. The faiths of the world have sought their glory in the past; this faith forgets the things that are behind. It has no past. It is all future, all desire, all longing; it presses on to the mark for a prize. Yet say not this is pride in my soul; it is the very breath of humility: It is because my soul is humble that it is aspiring. If I were satisfied with my past, that would be pride. But when I press on to something in the front I do so because I feel poor. Pride is the opposite of aspiration. Pride watches over her conquered treasures. Aspiration soars away into the far future and reaches forth to the things that are before.—George Matheson.

* * *

A telescope does not destroy the vision of the eye but enables it to see objects at a distance; so, too, does faith perfect the reason and reveal to it a whole new field of vision which otherwise would have escaped it even with the most powerful instrument.—Sheen.

THE LIBRARY TABLE

Conducted by Professor Leander S. Keyser, A.M., D.D., Springfield, Ohio

Facts that Should be Known

HE Research Science Bureau, Los Angeles, California, has sent us two recent pamphlets of rare value, written by Harry Rimmer, the president of the said Bureau. They come under the titles, *The Theory of Evolution and the Facts of Human Antiquity* and *Embryology and the Recapitulation Theory*. They are so full of needed information for these days that we cannot pass them by with a mere mention, but feel that it will be profitable to our readers to make some relevant quotations from them.

First to claim attention is the first-named of these books. The burden of proof in this pamphlet is that no sure scientific evidence is available to indicate the immense age assigned to man by the proponents of evolution. In a vivid way Mr. Rimmer tells the story of the so-called "Nebraska Tooth" ("also called the million dollar tooth") by Dr. William K. Gregory, of the American Museum of Natural History, New York. On the basis of this supposed human tooth Professor H. H. Newman tried to confuse and shame Mr. Bryan at the famous Scopes trial, by claiming that man existed a million years ago in America. Dr. Henry Fairfield Osborn placed the supposedly human owner of that tooth at the bottom of the human scale, even ante-dating the Java ape-man.

But, lo! it turns out that the tooth belonged to an extinct peccary, a species of pig that once lived in America. The acknowledgement of this error was made by Dr. Gregory himself. The same kind of an error was made by many scientists regarding the so-called "Southwest Colorado Man." This man was constructed on the basis of a single tooth, which was found afterward to be the tooth of "a small horse of the Eocene period."

Concerning the Heidelberg man, reconstructed from a jawbone, Mr. Rimmer quotes from an article in *Science* for October 26, 1928, as follows: "Massive jawbones, resembling in many details of structure the jaw of the ancient Heidelberg Man, have been found by Professor A. N. Burkitt, of Sydney University, in a collection of modern human remains from the

South Sea Islands of New Caledonia. He reports his researches in the British scientific journal, *Nature*.

"The discovery of the Australian anthropologist suggests the possibility of a revolutionary change in our assumptions concerning the kind of person *Homo Heidelbergensis* was."

The reconstructionists give to the Heidelberg Man a very low brow; but Professor Burkitt says that "the natives of New Caledonia are not lowbrows; even though they are savages, their skulls are 'modern,' and their brains are just about as large as those of contemporaneous Europeans."

Exit *Homo Heidelbergensis*! When will the evolutionists be able to see that theirs is a losing cause?

The story of the finding and closeting (for thirty years!) of the Trinil Man of Java is graphically told by Mr. Rimmer. Some of the details are familiar, but Mr. Rimmer gives some new and very significant data. It would be worth while to get his book to read this story alone. The same is true of the fiction of the Piltdown man, often called "the dawnman of history." Here again we note a change of front on the part of the evolutionary scientists, who always determine their theories by a canvass of all the facts (?). Dr. Osborn states in *Nature* for February 22, 1929: "It is a singular coincidence that the original estimates of the geological age of both the Trinil ape-man of Java (*Pithecanthropus*) and the Piltdown dawnman of Sussex (*Eoanthropus*) are being revised at the present time." Then follows an argument for the greater age of Mr. Piltdown, ending with this sentence: "Thus in the course of the last eighteen years *Eoanthropus* and *Pithecanthropus* have changed places in the geological time scale."

This is interesting, but in view of the frequent somersaults of the evolutionists, it is hardly logical to call this change of front "a singular coincidence." Rather, it should be called a "common occurrence."

In October, 1926, a news letter in *Science* announced with a great flourish that another skull like that of the Java ape-man had been

und, and its owner was acclaimed as the other of the Java man. Alas for the health of the evolutionists! Dr. Ales Hrdlicka, in December, 1926, at the meeting of the American Association for the Advancement of Science, exposed this fraud among others, and said that the relic was not a skull of an ape-man at all, but the knee-bone of an extinct elephant! Another tumble for evolution and its advocates!

Attention is given by Mr. Rimmer to the supposed antiquity of man from the discovery of artifacts, many of which have been found in various geological strata. Let Mr. Rimmer tell

"The age factor is presumed to be settled by the amount of skill and finish the object manifests, and the rougher the stone the more ancient it is supposed to be. The fallacy of this method is known to every trained archeologist, for in all our collections we can show various implements less than a century old that are as crude as anything the paleolithic devotees can demand, and others that are many, many centuries old that are most beautifully wrought, showing a tremendous degree of skill and mechanical attainment."

If an out-and-out evolutionist living three thousand years from now, were to find a case of scythes and close by a case of fine surgical tools, would he prove himself a scientist if he could assign the first to the "Rough Steel Age" and the second to the "Smooth Steel Age"? In going back into the past, we should be gracious enough to see that the makers of crude artifacts and fine ones may have lived contemporaneously and even in the same neighborhood. In some places today you can see the wonderful tractor plow; in others the common steel plow drawn by horses; in still others the wooden plough, all belonging to the same age and time.

According to Mr. Rimmer's other pamphlet, the case for evolution from embryology is just as weak, not to say weaker. The fact that every fertilized cell reproduces after its kind tells us nothing against evolution. Resemblances do not imply genetic relationship. They may imply the same intelligent deviser and creator. This is especially true since we do not see one type of life evolving into another now-a-days, but always and ever the persistency of type.

Mr. Rimmer considers in detail the several aims of the recapitulationists. The first is that the human embryo begins as a protozoan, says our author:

"That the human embryo begins life as a protozoan is an absolute mis-statement, and is not the fact. In this case the wish is parent to the

thought. . . . But the human embryo does not begin its career as a protozoan, or a single-celled animal. It is true that the embryo is at first a single cell, or rather a conjunction of two single cells; but these are not protozoa; they are the reproductive cells of the *Genus Homo Sapiens*. A protozoan is a single-celled animal whose life processes are contained in that one cell, and whose entire organic functions, if we may refer to them as such, are consummated in that single cell. . . . Not even the most superficial observer would ever classify any of the many known protozoa as a human spermatozoan or ovum, or vice versa. Such an ignorant proceeding would bring down on the perpetrator the scorn of the entire scientific world, and that justly. For the human sperm is not a protozoan. It is a flagelate cell, and may never be confused as other than it is—the reproductive cell of the chief mammal, man. The same is true, of course, of the female reproductive cell, the ovum." Again: "The human individual begins its life cycle, not as a protozoan, but as a fertilized human cell."

The speculation that the human embryo at a certain point in its development exhibits fish-gills is smashed by our capable polemicist, who shows that these arches are not *branchial* but *pharyngial*. They never end in respiratory organs at all, but in organs of nutrition. At a certain point in the unfolding of the fetus these arches or openings are necessary, not for breathing purposes, for the fetus does not breathe, but for feeding purposes. At that time the fetus wants food, not air.

But does not the human embryo have a tail at a certain stage in gestation? Listen to our author: "A tail, as you know, is a caudal appendage. . . . The tail has a definite structure that is never found in the embryo, the textbooks to the contrary notwithstanding. There is this basis of truth alone in the argument for recapitulation: at one stage of the development of the embryo, when it has about the shape of an adult Lima bean, there is an unusual activity at the posterior region of the primitive streak that may be strained to resemble a tail in the mounted embryo, but these cells later become the legs. There is no animal known to man whose tail develops into legs, and the contention that this is true in the embryo is a pitiable evidence of the weakness of the case for recapitulation."

A French scientist says: ". . . Instead of recapitulation, what really takes place is a succession of forms which is necessary to the development of the embryo, and is not at all an ancestral repetition."

In closing his essay, Mr. Rimmer, like a true logician, draws his conclusions in a number of statements which we reproduce in part. The ova, or female reproductive cells, differ in every species. These ova in various species can be readily differentiated by close scientific examination. The spermatazoa (the male reproductive cells) differ in different species. It is easy for the trained eye, with the aid of the microscope, to distinguish the spermatazoa of each species from other species.

"Fertilization is possible only between the ova and the spermatazoa of the same species. There is an octoderm, chemically impregnated, that covers the ova of a given species, and only the sperm of that same species carries in its apical head the correct solution to penetrate that protective ectoderm." So says our author.

"In the carrying bodies called chromosome the chromatin differs materially according species." The process of mitosis (cell division) has its peculiar form for each species. "At any age of their fetal development a cytological examination of the embryo of any species will clearly show its startling difference from the embryo of any other species in the vast realm of biology. To the honest investigator there is never any moment of doubt." Thus our author cites from many data that "ontology does not recapitulate phylogeny." The statement of Genesis, "each after its kind," agrees with the facts, and is, therefore, scientific.

For Mr. Rimmer's valuable pamphlets send the following address: Research Science Bureau Inc., 5141 Angeles Mesa Drive, Los Angeles, California. Price, 25 cents each.

Variants in the Manuscripts

OME people, honest and sincere, are troubled about the so-called "variants" or "variations" in the manuscripts of the Bible. They get the idea that these differences may affect the integrity of scripture and the doctrine of its divine inspiration. In this article we wish to show them that there is no cause for such uneasiness. We shall appeal to technical scholars who have given the matter the most rigid examination and the most candid thought.

What is to be said about the abundant manuscript attestation of the New Testament? This is what the learned Philip Schaff said in his "Introduction to the American Edition of the New Testament in the Original Greek," by Westcott and Hort, a copy of which lies before us as we write (p. 13).

"In the absence of the autographs we must depend upon copies or secondary sources. But these are, fortunately, far more numerous and trustworthy for the Greek Testament than for any ancient classic. In the variety and fullness of the evidence on which it rests, the text of the New Testament stands absolutely and unapproachably alone among ancient prose writings." Dr. Schaff's quotation is from those prime Greek scholars and textual experts, Westcott and Hort.

Regarding the number of variations, Dr. Schaff says that there are about 150,000. Then he adds a section in which he discusses the "value of variations," saying:

"The multitude of various readings of the

Greek text need not puzzle or alarm any Christian. It is the natural result of the great wealth of our documentary resources; it is a testimony to the immense importance of the New Testament; it does not affect, but rather insures, the integrity of the text; it is a useful stimulus to study.

"Only about 400 of the 100,000 or 150,000 variations materially affect the sense. Of these again, not more than fifty are really important for some reason or other; and even of these fifty not one effects an article of faith or a precept of duty which is not abundantly sustained by other and undoubted passages, or by the whole tenor of Scripture. The *Textus Receptus* of Stephens, Beza, and Elzevir, and of our English version teach precisely the same Christianity as the uncial text of the Sinaitic and Vatican MSS., the oldest version and the Anglo-American revision. Richard Bentley, the ablest and boldest of classical critics of England, affirms that even the worst MSS. does not pervert or set aside 'one article of faith or moral precept.' Dr. Ezra Abbott, who ranks among the first textual critics, and is not hampered by orthodox bias (being a Unitarian), asserts that 'no Christian doctrine or duty rests on those portions of the text which are affected by differences in the manuscripts; still less is anything essential in Christianity touched by the various readings. They do, to be sure, affect the bearing of a few passages on the doctrine of the Trinity; but the truth or falsity of the doctrine by no means depends upon the reading of those passages.'

These statements are found in Dr. Schaff's work above cited (pp. 53 and 54). Then he adds a quotation from a later article by Dr. Abbott, a part of which we give:

"This host of various readings may startle one who is not acquainted with the subject, and he may imagine that the whole text of the New Testament is thus rendered uncertain. But a careful analysis will show that nineteen-twentieths of these are of no more consequence than the palpable *errata* in the first proof of a modern printer; they have so little authority, or are so manifestly false, that they may be at once dismissed from consideration. Of those which remain probably nine-tenths are of no importance as regards the sense; the difference either cannot be represented in a translation, or affect the form of expression merely, not the essential meaning of the sentence."

Further in his article Dr. Abbott says that the greatest service that the Anglo-American revisers rendered was "the establishment of the fact that, on the whole, the New Testament writings have come down to us in a text remarkably free from important corruptions, even in the late and inferior manuscripts on which the so-called 'received text' was founded; while the helps which we now possess for restoring it to its primitive purity far excel those which we enjoy in the case of any eminent classical author whose works have come down to us. The multitude of 'various readings,' which to the thoughtless or ignorant seems to be alarming, is simply the result of the extraordinary richness and variety of critical resources."

Thus far Abbott. The further testimony of Dr. Schaff is worth quoting as corroborative:

"Moreover, the large number of various readings is a positive advantage in ascertaining the true text. The words of the wise man may be applied here: 'In the multitude of counsellors there is safety' (Prov. 11:14). The original reading is sure to be preserved in one or more of these sources. Hence we need not, as in the case of the ancient classics, resort to subjective conjectural criticism, which never leads to absolute certainty. The very multitude of readings is the best guarantee of the essential integrity of the New Testament."

Dr. Schaff also quotes the following from Crivener, whose critical scholarship was surely above question: "So far is the copiousness of our stores from causing doubt or perplexity to the genuine student of Holy Scripture, that it leads him to recognize the more fully its general integrity in the midst of partial variation. What would the thoughtful reader of Eschylus strive for the like guidance through the obscuri-

ties which vex his patience and mar his enjoyment of that sublime poet?"

Since these great scholars lived, no new discoveries have been made to diminish the value of their testimony. And now we turn to a living scholar who has specialized along the same critical lines in the Old Testament. In the January, 1929, number of *The Princeton Theological Review* Dr. Robert Dick Wilson has published an article of rare apologetic value under the title, "Textual Criticism of the Old Testament." To get the full force of this remarkable production one should read all of it. To appreciate all of it, one should have some acquaintance with the Hebrew. We shall give only Dr. Wilson's conclusions regarding the variations of the manuscripts and versions of the Old Testament. We drop down on page 39 of the said magazine:

"Another and most important piece of evidence is to be gathered from the proper names to be found in the Old Testament text, and also in the nations surrounding Israel. When we observe that in general the names of countries, rivers, cities, kings, and gods are spelled in the same way in the contemporaneous documents of other nations than Israel, as they are spelled in the Biblical records, as they have been handed down to us by the copyists for from 2,000 to 3,500 years, we cannot but be filled with amazement and a high degree of admiration at the accuracy with which the scribes have performed their arduous work through a succession of scores of generations of erring men. Such accuracy involves the assurance that the scribes did their work honestly, with a high sense of their responsibility to God, and with a determination in every case to copy correctly what was set before them."

Again our author says (40): "These variants do not affect in the slightest the sound, form or meaning of the words in which they occur any more than the sound, form and meaning of *honor* differs from the *honour*. It is altogether a matter of spelling." It should be explained that he refers to the variants in the writing of vowels, especially the Hebrew letters *waw* and *vodh*.

Speaking of the four languages of what is known as "the Behistun inscription," Dr. Wilson says: "But, however many and various may be the differences between the recensions of the bilingual, trilingual or quadrilingual inscriptions, there is no doubt as to the general agreement of the documents in all substantial or material statements." Then he adds: "In like manner also it can be shown that in all important particulars—in all matters affecting the general his-

tory, the great predictive passages, the doctrines of revelation and redemption—all the ancient versions of the Old Testament, secondary as well as primary, are substantially agreed." Referring to some specific cases of variation, he adds (p. 50): "There are hundreds of such different readings of the original text; but they do not affect that text itself, but merely the interpretation of it."

At the end of his elaborate study Dr. Wilson has this to say:

"In concluding this section of my discussion, let me say that I think I have at least opened up to further research a wide field for those who want to get at the original text of the Old Testament as it came forth from the pens of those who wrote the books. I think also that I have shown that a large part of the variations in the Old Testament text, which have hitherto been called mistakes, are to be explained as debatable interpretations of that text. Such variations and interpretations do not really affect the historicity and inspiration of the original text; but simply its correct transmission, and this only in respect to matters of minor importance."

The writer of this article has had a little practical experience that confirms the foregoing testimonies as to the effect of variations on the real meaning of the text of Scriptures. He recently had a class in Bible study in the divinity school in which he teaches. The semester was spent on Paul's letter to the Romans. With the Greek text at hand, he and his students engaged in an expository study of this great epistle. We used at least a half a dozen dif-

ferent translations—the King James version, the American revision, Mrs. Montgomery's beautiful translation, the Twentieth Century New Testament, and several others. Often five or five different translations of a single passage would be read. And here is the significant fact: while all of them differed somewhat in phrasing or verbiage, no one could detect an essential difference in the meaning. Perhaps one version would make the original a little more lucid than another. Thus the same thought may be expressed in different ways. So it is with many of the variations in the manuscripts of both the Old and New Testaments. It is true, phrasing is very important, and every effort should be made to have it accurate, yet every mode of expression that gives the right sense and meaning may be regarded as correct.

Let us illustrate this point. Take Eph. 2:12. The King James version has it, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God." But suppose some one should express it in this way: "For ye are saved by grace through faith," would such a transposition make any appreciable difference? You might put it in this way, following the Greek literally: "For by grace ye are saved through faith; and this not from yourselves: God's gift."

Thus in many, many of the variants in the manuscripts and translations, the mode of expression is somewhat different, but the meaning is precisely the same to all intents and purposes.—L. S. K.

Reviews of Recent Books

Jesus and His Followers. By Maud Junkin Baldwin, B.R.E. The United Lutheran Publication House, 1228-34 Spruce Street, Philadelphia, Pa. \$1.25.

This is the third book in the series known as "Religious Education Texts for vacation Schools," published by the above-named firm. The material is well classified, a definite program being prescribed for each day. Children taking this course of instruction will become well acquainted with our Lord and His immediate disciples. A number of stories are injected at suitable places to illustrate the teaching of Christ. A booklet goes with the volume which is intended for memory work for the pupils. The price is \$1.00 per dozen copies. A series of sixteen beautifully drawn Bible and colored

pictures may also be had for \$1.00. They will do much to engage the interest of the pupils.

The Religious Difficulties of Youth. By Rev. Albert B. Belden, B.D. Cokesbury Press, Nashville, Tenn. \$1.50.

In general we commend this book. True, it betrays some leaning toward some of the modernistic views, and some quotations from liberal authors are given with the author's evident endorsement; besides, there are some indications of sympathy with the unproved evolutionary hypothesis; moreover, we are not quite sure of his doctrine of the atonement; yet the arguments for theism are good, and so it strongly counters the mechanistic philosophy of the day, and this it may be helpful to young people. It also con-

ects the bad psychology of the day by recognizing self-consciousness as the core of personality and by insisting on the individual's freedom and responsibility over against the determinism of our times. He insists on "the supernatural in life" and "the supremacy of Jesus." On the latter thesis he seems to uphold the true deity of our Lord, as he does also in his chapter on the Trinity. Regarding the latter doctrine, we think he might have made his presentation stronger by pointing out the fact that in the Godhead there are three centers or *foci* of self-consciousness, thus constituting three persons in one God. The book will be helpful to young people and others who ask questions about the sin, suffering, inequality, mysteries and disappointments of human life. He notes the disciplinary value of mystery in the development of Christian life and faith. All in all, it is a helpful book to thoughtful and somewhat troubled young people relative to some of the puzzling problems of life.

The Children's Hymnal and Service Book. Authorized by The United Lutheran Church in America. United Lutheran Publication House, 1228-34 Spruce Street, Philadelphia, Pa. 75 cents.

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children! We are immensely pleased with it. Being Lutheran, you may depend upon it that the songs are of the sober yet bright and worshipful kind, with nothing to suggest levity. Here are songs for the various festivals of the church, thus training the children to know and appreciate the cycle of the Christian Year. There are also songs for every month in the year, for national and patriotic occasions, for morning and evening, for the home, the nursery, birthdays, the seasons of the year, motion songs, marching songs—everything needed for school and home. The latter third of the volume consists of "The Children's Service Book." There are services here for all occasions. By the use of such songs and solemn services—solemn but interesting and filled with life and joy—children will be developed in the true Christian life. Evangelical religion will become a part of their very nature, so that, as they grow older, they will not lose it or depart from it. People who are not Lutheran ought to examine this book. If their own publication societies issue books of a doubtful character or of too secular a spirit, they will find that this book will meet their needs.

Additional Literary Notes

A correspondent, who is a faithful reader of the CHAMPION, writes us as follows: "In an article in the *Forum*, written by Frederick K. Gumm, the statement is made . . . that Bishop Gore and others 'have come upon facts which definitely prove that the stories of creation, the flood, the Tower of Babel, are pure legends.' Have you access to those so-called 'facts,' and if you have, would you mind telling me just where they are? Or else give me Bishop Gore's address, and let me write to him, and find out, if possible, just what those 'facts' are."

In reply we would say that the writers of Bishop Gore's *New Commentary* have come across no new facts which prove the Biblical narratives to be mere legends. They are simply giving their so-called "assured results," which are nothing more than their over-broad inferences and guesses. In late years archeologists of the first rank have found many evidences of the historicity of the Biblical narratives. To be convinced of this fact, one needs only to read the writings of Dr. Robert Dick Wilson, Melvin G. Kyle, Ira M. Price, William Ramsay, Camden M. Cobern, Edouard Naville, H. Finn and C. E. Piltz. In recent num-

bers of *The Princeton Theological Review* Dr. Wilson has shown, by a most technical and painstaking examination, that the historicity of the Old Testament narratives can be established. The difficulty is that the negative critics never read the writings of the scholars who uphold the constructive side of Biblical questions. One of Dr. Kyle's latest books, *The Problem of the Pentateuch*, upholds the unity of its authorship by an appeal to many archeological facts and the most logical inductions from those facts. As to Dr. Piltz's recent work, *The Pentateuch, A Historical Record* (published this year of 1929), nothing could be more convincing.

The editor of the *Christian Century* hails Professor Henry Nelson Wieman as a shining light among contemporary thinkers. Dr. Wieman has indeed done valiant service in showing that science, or, rather, the deep study of all the phenomena of the universe, ought to cure every man of the malady known as the mechanistic philosophy; in short, such study ought to lead to God, just as the apostle teaches (Rom. 1:19, 20), leaving people "without excuse" for lapsing into atheism. Here is a sentence that

sounds encouraging, even if it does come from a modernistic source: "The thinking of Professor Wieman marks, we believe, the end of that phase of scientific development which has been characterized by skepticism, materialism, moral indifference, and even hostility to faith, and the beginning of renaissance of religious conviction and life."

Our criticism of Dr. Wieman's work lies in what seems to us the vagueness of his conception of God. He certainly has plowed his way through a long and labored process to discover that something other than mere mechanism and material substance must be posited in order to account adequately for all the data of the cosmos. While we can underwrite this summation of Wieman's philosophy, "Man is no incident in creation," we certainly cannot endorse the next sentence: "He is the latest forthputting of creative evolution." Evolution can create nothing. Surely the following direct quotation from Dr. Wieman is vaguely abstract: "So far as our knowledge reaches, human society is the utmost cosmic venture toward the creation of richer integrations." Why multiply such abstract terms, and speak of impersonal things as if they were intelligent personalities? Can the cosmos, which is a mere thing, enter upon a "venture?" Why not just put it clearly and concisely by saying: "God created man in His own image"?

The trouble with much of the writing today is that it becomes abstruse through the use of impersonal terms as if they stood for personal entities. To talk about "the cosmic venture" is to treat the cosmos as if it were an intelligent being; then the statements sound very deep, when they are not deep at all, but only abstract and illogical. The only way to find God as a loving and gracious personality is to recognize Jesus Christ clearly as the Saviour of the world, for He Himself said, "No man cometh unto the Father but by Me."

The London publishers, Marshall, Morgan & Scott, Ltd., have sent us a booklet with the title "Outlines of Lessons on Genesis I-III," by Rev. Morris Morris, M.Sc. We can agree with everything that this author says against evolution and teaching it to children and young people in the Sunday School; but we cannot subscribe to his so-called "doctrine of descent," which is, to all intents and purposes, identical with evolution. At all events it means the evolution of the body from the lower forms of life, and then at a certain point the creation of the mind or rational part of man. That would surely have been an odd way for God to bring man into existence—evolve his body for mil-

lions and billions of years through animal forms by means of the struggle for existence, and then create a soul for him just as he was emerging from the animal stage!

Mr. Morris admits that God fashioned man's body from the dust of the ground as a potter molds his clay into the desired form; but he holds that God did this by first creating the amoeba, and then the "fashioning" began. If we would say that the amoeba was no longer "dust" after it was created a living organism. Moreover, a potter never molds his clay in the way the amoeba was developed into higher forms of life. That would not be "fashioning" (*yatsar*); it would be the same as evolution. No; Mr. Morris cannot carry his "Doctrine of Descent" across. There is more evidence for the transmutation of species according to this theory than in the theories of Osborn and Keith. According to the clear face-value teaching of the Bible, God creates (*bara*) man's soul or mind directly ex nihilo and fashioned (*yatsar*) his body directly from the finest material (*aphar*) of the soil. Price of Mr. Morris's pamphlet, 4d. per copy, or 3d. 6d. per dozen.

The evangelical party of England is not less than Dr. Charles Gore's *New Commentary* alone. They are showing up its undermining character. Rev. William Sykes, writing for the *Bible Witness*, points out that the very title of the work is faulty and inconsistent. It is called "A New Commentary on Holy Scripture, including the Apocrypha." This title implies that the Apocrypha belongs to the Holy Scripture. If the authors do not mean that, they should have seen the evident implication and should have had the acumen to say just what they meant, especially in the title of a work that professes to give "the latest consensus of Biblical scholarship." Mr. Sykes says that the Church of England definitely excludes the Apocrypha from forming a part of the Sacred Scriptures. He quotes from the Confession of Faith of the Church of England as follows (Chap. i. iii): "The books commonly called the Apocrypha, not being of divine inspiration, are no part of the canon of the Scripture; and therefore are no authority in the Church of God, nor to be otherwise approved or made use of than human writings." Just so. Were not the great "Anglican scholars," as they call themselves, who wrote this commentary, not thoroughgoing enough to read a plain and simple article in their own church's confession? It is remarkable how many oversights are committed by people who turn Modernists.

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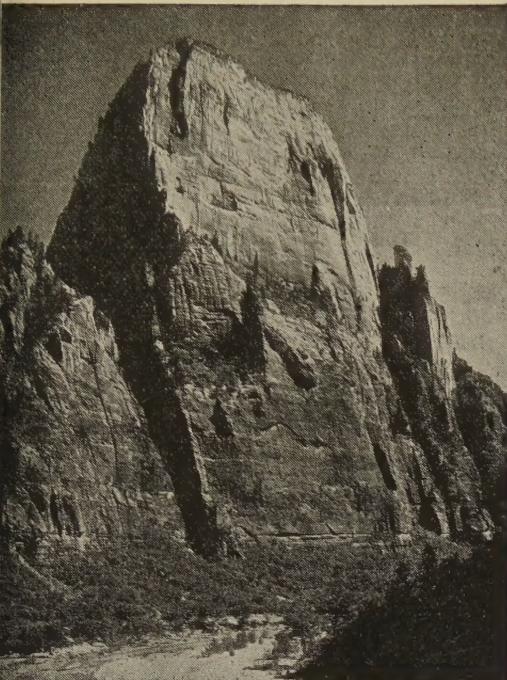
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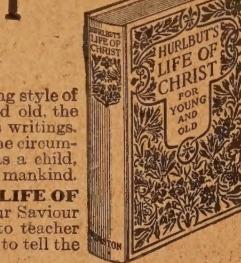
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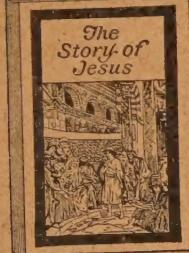
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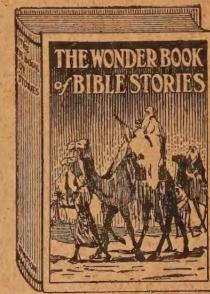
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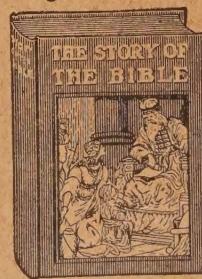
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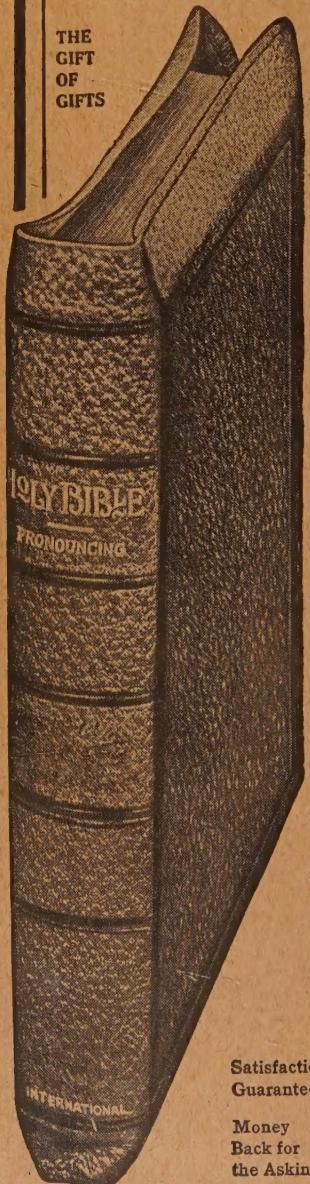
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14 And the name of the third river is Hid'-de-ké! that is it which goeth toward the east of As-syr'-i-a. And the fourth river is Eú-phrát'-es.

15 And the LOR'D God took the man, and put him into the garden of E'dén to dress it and to keep it.

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